PO Box 295
Olympia WA 98507

THURSTON COUNTY RAINBOW COALITION

Vol. 4, No. 6 October 1993

Recycled Paper

WORKS IN PROGRESS

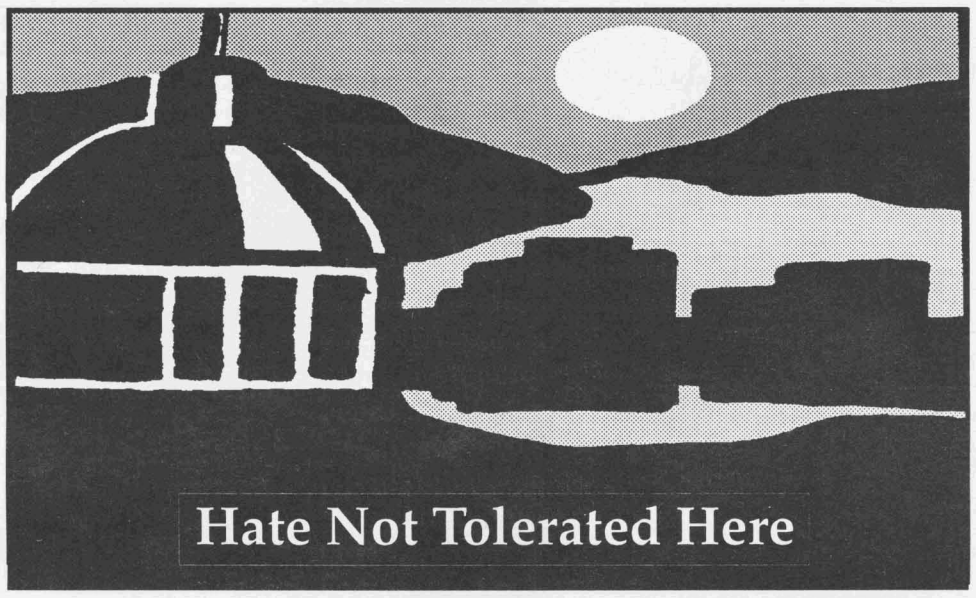
"Where there is no vision, people perish." James Baldwin

Free

City of Olympia Passes Anti-Hate Crime Law

Anna Schlecht

A new Anti-Harassment Ordinance, which is in effect an Anti-Hate Crimes law, was passed unanimously by the Olympia City Council on September 14th, in spite of opposition. It had been over a year since Council Member Mark Foutch introduced the idea, during which time Robert Buchanan Jr., an Asian-American youth, was brutally murdered by neo-nazis in downtown Olympia, underscoring the need for such a law. This new law will strengthen legal protections against harassment and hate crimes which target people on the basis of race, color, religion, ancestry, national origin, gender, sexual orientation, or mental, physical or sensory handicaps. The category of political affiliations was dropped after some debate, but will be re-considered at a later date. Essentially, this law provides sentencing enhancement for crimes that target a victim due to their race, color, religion, etc, by allowing a greater penalty to be imposed by the court when a motive or intent of hate towards any of the above listed groups can be proven. This approach has been recently upheld by the Supreme Court, and City staff believe it will be able to withstand the constitutional challenges which have struck down other hate crime laws.



The ordinance had been opposed by Religious Right activists, including the Thurston County Alliance, which, despite statements to the contrary, is the local franchise of the Citizen's Alliance of Washington. They employed a strategy of attacking the entire ordinance, which protects *many* targeted groups, by attempting to portray it as trick of "the Militant Homosexual Agenda" to gain "special rights" for bi-sexual, gay, lesbian and transgender people, presumably at the expense of equal protection under the law. Prior to the actual hearing, it appeared likely that they were planning to stage their opposition to the ordinance as the local debut of their hate campaign, and an opportunity to frame an attack on bi-sexual, gay, lesbian and transgender civil rights.

During informal debate outside a pre-hearing Council Committee meeting, the opposition cited this ordinance as discriminatory towards people victimized by crime in that it awarded "special rights" to limited groups of people. They continued to elaborate on their "special rights" analysis of the broader "gay agenda", and cited examples of such offenses as: "militant homosexuals" allegedly trying to lower the age of consent (for sexual relations between adults and minors) as a means of attacking their children; "militant homosexuals" forcing state workers to be subjected to mandatory diversity training that they felt violated their right to religious convictions against gay rights; and the fact that if the hate crime law passed, "militant homosexuals" would rake in exorbitant court settlements on fraudulent hate crime charges, at the expense of tax payers. As is often the case, this analysis quickly lapsed into bible verses and condemnation of bi-sexual, gay, lesbian and transgender people as sinful. In spite of the gender and orientation diversity of supporters at this meeting, the religious right characterized the supporters as all being "militant lesbians".

It is imperative to recognize that this kind of hatred, which we have come to term hate crime, targets not only individuals, but entire groups of people, against whom these hate groups intend to wage a campaign of terror.

In the weeks preceding the hearing, many of the opposition calls to the City Council made no mention of hate crime whatsoever, and simply stated opposition to the "special rights for gays" ordinance. Editorials and letters to the Olympian from anti-gay activists and fundamentalist church leaders clearly stated an anti-gay view of the ordinance. With

(Continued page 13)

Initiatives 601/602: Tax Rollback/ Limitation is not Tax Reform

Tom Freeman

"SEDUCE: To lead astray; to use by persuasion or false promises. SEDUCTION: The act of seducing to wrong."-*Webster's Ninth New Collegiate Dictionary* INITIATIVES 601/602: Two Initiatives containing seductive messages (false promises) of cutting government waste while maintaining vital state services in K-12 education, higher education, corrections and social services."

Frustration over taxation and a sense that government officials do not listen to the people has lead many Washington residents to sign initiatives 601 and 602. While most of us feel that taxes are often unfairly assessed and that the middle class is bearing the brunt of increases in costs for services, neither initiative will alleviate those concerns. They will, instead, jeopardize funding for programs that citizens have come to expect from the public sector. What does this mean? With reduced funding options, legislators will be forced to pit worthwhile programs against one another leaving none unscathed. Tax rollback and tax limitation is not the same as tax reform. Neither initiative addresses the inherently regressive and unfair Washington taxation system. Until voters understand the systemic nature of the problem, tax frustration and anger is bound to continue costing us all the very programs we desire and need: public schools, colleges and universities, social services, universal health care, and adequately staffed corrections facilities.

It must be clearly stated that both Initiatives 601 and 602 are both constructs of the Ideology of Privatization - a fundamental belief held by private-market-as-God oriented Republicans and non-affiliated conservatives which says that government is incapable of providing services as efficiently and cost effectively as the private

The fact is the existing budget cuts were already painful and people have lost their jobs. Do we really want to encourage further economic disruption and job loss?

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Thurston County Rainbow Coalition

Fall Activities

Racism and Hate Crimes

Informal discussion lead by Jerome Johnson, Reiko Cushman, and Gary Wessels-Galbreath

October 2

1-3pm

Olympia Timberland Library
Conference room
(8th and Franklin)
Refreshments served

Jerome is Coordinator of the Thurston County Rainbow Coalition, host of KAOS talk show *Up Front* which focuses on Afro-American Affairs.

Reiko is active with Unity In The Community and worked with the City Council in drafting the Anti-hate ordinance.

Gary is Coordinator of First Peoples Advising and a community activist.

Call 357-6243 for more information.

Initiatives 601 and 602

What are the impacts if they pass? Who wins? Who loses?

Speakers:

- Curt Pavola, Association of WA Cities
- Jennifer Jaech, The Evergreen State College
- Randy Parr, SEIU
- Ann Simon, Children's Social Services
- Todd Pooser, Vol. Committee for WA Future

October 23

1-3pm

First Christian Church
Kainonia Hall
(7th and Franklin)
Refreshments served

The Thurston County Rainbow Coalition is opposed to these initiatives. Call 943-1810 for more information.

Next general Rainbow meeting:

Saturday, October 13th

7 pm at SPEECH

Call Evelyn at 357-8463 for more information

Thurston County Rainbow Coalition:
Jerome Johnson, Coordinator
Teresa Jennings, Secretary
J.P. Johnston, Treasurer

Happy Birthday, Fannie Lou Hamer

October 6, 1917-March 20, 1977

African-American activist and social justice leader

Light a candle for Fannie Lou Hamer, and study her life...

Her Light shines large
Her voice sings strong
Many years gone
but with us still

This Little Light of Mine: The Life of Fannie Lou Hamer by Kay Mills
Voices of the Civil Rights Movement, (Sound recording), Smithsonian

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❑ **Save postage, I'll pick it up around town**

❑ **Basic donation - $15**

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Send to: Works In Progress, PO Box 295, Olympia, WA 98507

Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WORKERS IN PROGRESS

Jerome Johnson	Dave Campbell
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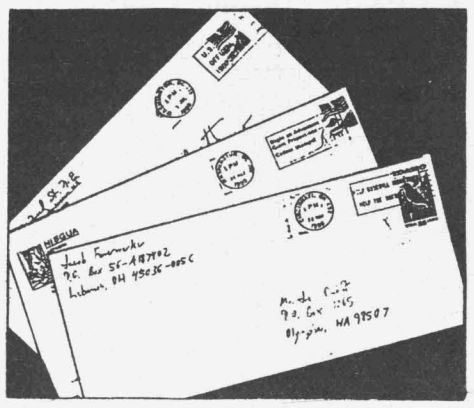
Marvin Saillard	Evelyn Montague
Carol Poole	Marie Smith
Pat Tassoni	Teresa Jennings
Greg Hohnholt	Chris Russo
Scott Yoos	Sylvia Smith
Greg Bye	Dave Zink

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Letters



Don't Tax Religions

Dear WIP,

There is something unborn, undying, uncreated that has always been and always will be. However, most of us have a running commentary going on in our minds so that we are rarely aware of it. With meditation, prayer, and service to others, this spiritual reality is open to anyone. This is what religion means to me. I support freedom of religion. I am against religious organizations being taxed. The principles of non-violence, non-hate, non-greed, non-selfishness are needed right now. Sadly some of our religious organizations are not living up to these principles, but I say give them time. Eventually people realize that acceptance is the only attitude that brings lasting peace. Most of our religious organizations are there to help us discover the beauty of spirituality. Religion in our area includes Buddhist, Jewish, Christian, Goddess worship, and many others. I invite everyone to approach spirituality with an open mind. Anything that encourages us whining self-absorbed baby boomers to help others has to be good.

Thank you,
Thomas Kenstowicz

Co-op Sticking To Boycott Policy

I've been a staff sub at The Olympia Food Co-op for over 2 years, and in that time I've been a witness to a lot of careful processing. I've developed a certain amount of faith in the consistency of our policy implementation.

With the recent release of the September issue of the *Co-op News*, there have been some calls by members concerning the article on the Colorado Boycott. It seems that there are co-op members who don't think we should be honoring this boycott. Last week, I actually refunded dues to a lady who didn't approve of the co-op's "political agenda," as expressed in the *Co-op news*.

I feel that it is important to point out that in the investigation of the Colorado Boycott, the co-op is sticking to its Boycott Policy. And by choosing to educate members as a first step in the implementation of this boycott, the co-op is honoring it's goals statement by educating members about the food that we buy.

It would be great to get some positive feedback on how we are handling this boycott, so if you agree and support the co-op's position, please let us know.

Thank You, Amanda Payton

Images of the Coloured Woman Poetry Reading

Women of colour poets will read their original poetry at the Harrison & Turner Bookstore located in the Security Building in Downtown Olympia.

Thursday, the 21st of October at 7pm

Maia Huang, the organizer of this event has arranged to provide a space where women of colour could share their poetry with each other and with Olympian residents.

In order to invoke at atmosphere of community, refreshments provided by the poets themselves, will be offered to the audience. Some of the poets at the reading will be Jessica Enouf, Robyn Hawk Freebyrd, I.t.williams, Mira Shimabukuro, Melody and Maia Huang.

Huang is currently working as the editor of a book which will be a collection of essays, short stories and poetry from people of colour.

If anyone is interested in participating in the poetry reading or contributing to the book please call Huang at First Peoples Advising at the Evergreen State College. The number is 866-6000 ext. 6467.

National Coming Out Day

October 10, 1993

Celebrate National Bisexual, Gay, Lesbian, and Transgender Coming Out Day Sunday, October 10 from 1 to 3 pm in Sylvester Park in downtown Olympia. There will be speakers, music, and an open mike time. Everyone is encouraged to share their stories of coming out.

National Coming Out Day is a pro-active statement by bisexual, gay, lesbian, and transgender people everywhere with the purpose of increasing community visibility and honesty about who bisexual, gay, lesbian, and transgender people really are.

The event will be ASL interpreted.

Sunday, October 10 will also start off Pink Triangle Solidarity Day (October 11) for Civil Rights. Capitol City Pride Group and Thurston County Common Council for Civil Rights ask all citizens of Thurston County to wear a pink triangle in solidarity during that week to show their visible support for civil rights.

We All Should Moondance Like Fairies

Diane Hoefle

Floating ribbons and bubbles and beads and friendly beings filled the remote Cabin Creek Mountain Meadow during the 6th Annual Moondance 63 miles east of Seattle. On August 13 - 15, this three day extravaganza filled the meadow with visual arts, performing arts and spirited people.

Everyone was GROOOOVIN'!!!

The mixture of artists and musicians and their admirers made us believe in the infinite possibilities of all people, plants and animals, all *beings* living together in peace, love and harmony.

One could spend many hours admiring the beadwork, leatherwork and clothing, all for good prices. The masseuses and tarot readers and astrologers talked their magic amid the continuous music and drumming.

It was easy to skip the beat by visiting the medicine wheel, attending a workshop or going hiking, fishing or swimming.

The Moondance volunteers worked very hard to make this happening beautiful and peaceful. Crews were constantly keeping the bathrooms and grounds clean and safe. Indeed, the volunteers were the stars of the show, making the whole crowded scene flow like a school of trout in a lily pond. They even provided free childcare with storytelling, music and art for the enchanted ones. They graced us with a children's parade filled with knights and princesses and fairies. In full regalia, they gave us their own parade on the last day, as if to thank us for blessing their event with our presence. Wow.

The mixture of artists and musicians and their admirers made us believe in the infinite possibilities of...all* beings *living together ...

Many times the music and the people enmeshed into a glowing dancing partnership that lasted for hours.

Just when you thought it couldn't get any better, the night would descend and the colors and kinetics of the day became mystical moving shadows flowing with the constant drumbeats and diverse music.

Not to be left out, an eagle soared overhead during the waning hours until, like the dancing butterfly lady with the long flowing scarf, he disappeared into a different cosmos.

Bark at the Moon! Right on, Baby!! Yeah!!!

See you next year!

Eastern European Women Don't Buy Sexism or Capitalism!

...is an eye-witness account and slideshow by Portland Jewish activist Adrienne Weller and Seattle lesbian/gay movement organizer Susan Docekal. Weller and Docekal recently returned from a nine-week tour of Croatia, the Czech Republic, Estonia, Germany, Poland, Serbia and the former Soviet Union, where they met and worked with feminists, leftist, anti-war activists and other progressives.

Saturday, October 9, 8 pm
at IBEW Hall,
3049 S. 36th St., Tacoma.

Door donation $2.00. East European buffet served at 6:30 for $8.00 donation. Wheelchair accessible.

For more information or a ride, call 722-6057 in Seattle or 759-3988 in Tacoma.

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Along the Color Line

March on Washington, D.C.—An Assessment

Dr. Manning Marable

The national mobilization which culminated in the August 28, 1993, March on Washington represented a transitional moment in the history of black America. Perhaps as many as one hundred thousand Americans had pilgrimaged -to the steps of the Lincoln Memorial under the protest banner of "Jobs, Justice and Peace." But the forces which gathered for this demonstration represented a wide variety of political and social interests, with conflicts in some instances simmering just below the surface.

The major controversy to erupt at the March was the refusal by March organizers to permit black nationalist leader Louis Farrakhan to speak.

The genesis of this March occurred last winter, in a series of informal discussions between members of what could be termed the "Civil Rights Establishment"—Southern Christian Leadership Council (SCLC) president Joseph Lowery, former SCLC organizer and Congressional delegate Walter E. Fauntroy, Urban League director John E. Jacob and Coretta Scott King. As veteran leaders of any social movement approach the twilight of their public careers, there is a tendency to reflect nostalgically about one's contributions to the historical record, and the great events in which one participated. For this generation, the August 28, 1963 March on Washington was the seminal political event of their lives.

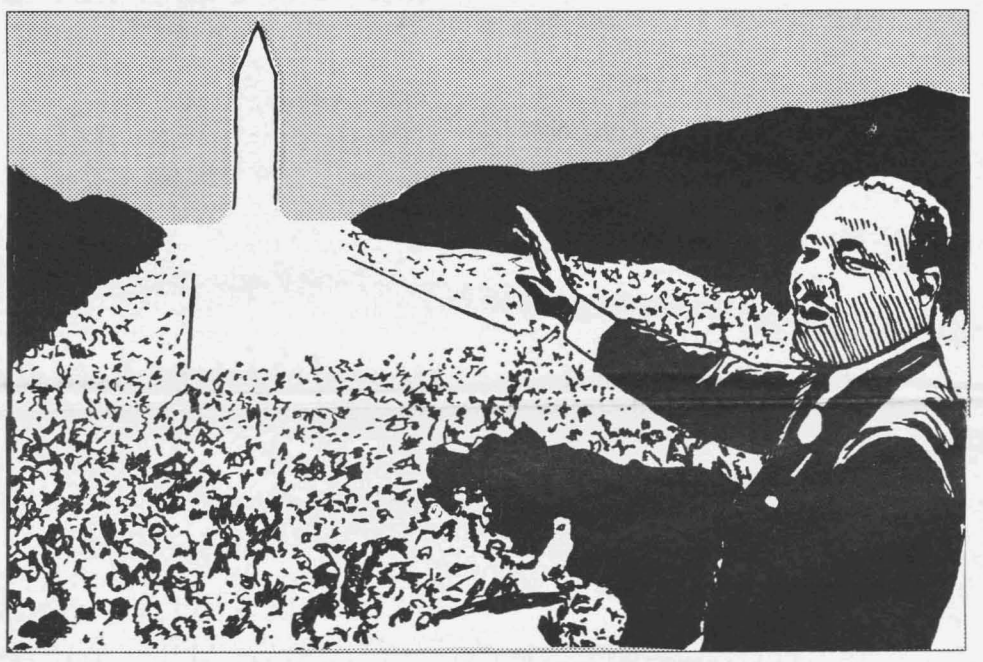
But a public exercise in collective nostalgia would not justify such a major endeavor. A second factor commanded the attention of the black leadership: the recognition that millions of African-Americans under the age of thirty-five no longer actively supported civil rights organizations. Political apathy towards the older liberal integrationist leadership runs deep, and not only among the "hip hop" generation, which turns to Public Enemy rather than Jesse Jackson for its political analysis.

Thousands of black urban professionals—"buppies"—who ironically have achieved their successes in the job market precisely because of affirmative action programs and the enforcement of civil rights legislation, refuse to join or donate to the NAACP, the SCLC, or Operation PUSH. They feel that these traditional liberal formations really don't speak to their needs or their generational concerns. This becomes strikingly apparent when one considers that the newly-appointed national secretary of the NAACP, forty-five-year-old Benjamin Chavis, is widely described as a "youth leader" by the older set of civil rights bureaucrats. The veterans thus projected the 1993 march as a unique opportunity to "pass the torch" to the eager hands of a fresh generation of black activists.

There was one additional factor which motivated thousands to come to Washington DC. general disappointment with the centrist policies of the Clinton administration. Clinton's inability to push through Congress a jobs bill last spring meant several hundred thousand additional unemployed young people in America's ghettoes this summer. The President's refusal to endorse a comprehensive, single-payer national health care system like Canada's would mean that millions of blacks, latinos and low income people will not have adequate health coverage. Clinton's failure to increase the minimum wage permits thousands of black families to dwell in poverty. His retreat from the nominations of a series of African-American progressives from positions within his administration, notably the refusals to appoint Spelman College president Johnetta Cole as Secretary of Education and law professor Lani Guinier as US Assistant Attorney General for Civil Rights, infuriated and outraged the black community.

Lowery complained sharply that he was deeply "disappointed" when the president "abandoned" Guinier, because it raised "questions about his commitment to the Voting Rights Act." Something had to be done to place the Clinton administration on notice that it could not simply take the black community for granted, ignoring its policy demands and urgent socioeconomic needs. Lowery favored some distancing between the civil rights agenda and the Democratic Party: "We ought to have permanent political principles—not permanent political loyalties. . . . The (Democratic Party) often puts us on the expendable list, because we don't put them on the accountability list."

Clinton had to be reminded that 15.3 percent of his total electoral support in last November's election had come solely from black Americans.



The majority of white Americans favored Bush over Clinton. By mobilizing the civil rights movement once again, the Democrats would be placed on notice that any erosion of black support today could spell disaster for these same politicians tomorrow.

••••

The sun towering above the crowd in Washington D.C. late last month was brutal. By noon, the temperature reached into the nineties, and a dull haze obscured the long view from the steps of the Lincoln Memorial back toward the towering Washington Monument. Tens of thousands of marchers clustered in hundreds of different groups, carrying posters, colorful banners and signs of all kinds. Veterans from the previous Marches on Washington in 1963 and 1983 embraced each other, and recalled the triumphant tragedies of their political past.

Although there was spontaneous singing and chanting in unison, the noise from the crowd was muted by the high humidity and overwhelming heat. The U.S. Park Police estimated at 3:30 p.m. that the crowd numbered some 75,000 people. NAACP leader Ben Chavis placed the size of the demonstration at 200,000. As I stood at the foot of the podium, looking back upon the waves of people, I roughly judged the gathering at 100,000, at least. But regardless of the specific numbers, the crowd was certainly one of the largest political demonstrations led by African-Americans in the twentieth century. People had come to bear witness to memory, and to find the road back toward a new militancy.

One sign of this occurred at the very beginning of the public addresses. As Eleanor Holmes Norton was speaking, the security perimeter which separated the large crowd from the speakers' tent and the media was breached. Over one thousand marchers tumbled forward onto the small seating area near the platform, and at the base of the Lincoln Memorial steps. Symbolically at least, the vast distance between the "leaders" and "followers" was at one accidental stroke eliminated.

The 1963 March on Washington's program had contained only thirteen speakers. By contrast, thirty years later, over sixty people were scheduled to take the podium. The spectrum of speakers crossed racial, ethnic, gender and ideological boundaries: actresses Eartha Kitt and Halle Berry; John Sweeney, President of the Service Employees International Union; Marian Wright Edleman, President, Children's Defense Fund; Phil Wilson, Director of Public Policy of the National Gay and Lesbian Task Force; William Gray, President of the United Negro College Fund; Cardinal James Hickey, of the U.S. Catholic Conference on Justice; Jose Velez, President of the League of United Latin American Citizens; Senator Ben Nighthorse Campbell of Colorado, a Native American; Norman Hill of the A. Philip Randolph Institute; John Jacob, National Urban League; Jose Serrano, the Chairman of the Congressional Hispanic Caucus; and Kwesi Mfume, Chairman of the Congressional Black Caucus.

The major speakers included Coretta Scott King, AFL-CIO leader Lane Kirkland, SCLC leader Joe Lowery, and Chavis. The most dramatic presentation was delivered, not surprisingly, by Jesse Jackson. Drawing parallels between 1963 and 1993, Jackson observed that in both periods, a "conservative Congress" and a "young president" had failed to "deliver" on their promises to black people. Jackson demanded new federal initiatives for reform,

(Continued next page)

Vote November 2

John McGee

Olympia School Board #3 N–P

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Washington Freedom Coalition
Local 443, Wa. Federation of State Employees

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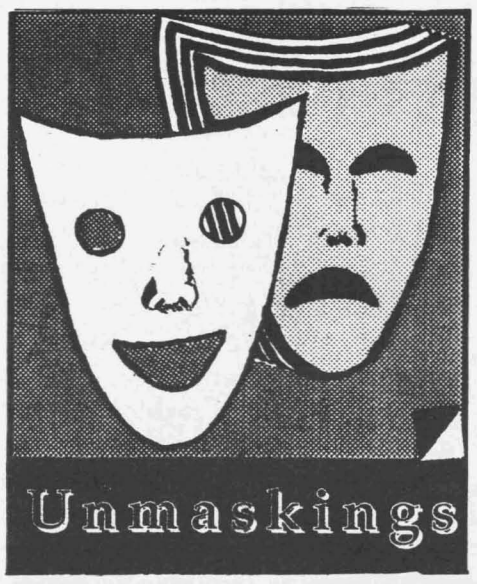
(March, continued)

including full employment legislation, an end to police brutality and racism within the criminal justice system, and the adoption of "a single payer national health care plan that makes health care a right for everyone." He explicitly denounced Clinton's North American Free Trade Agreement as a treaty "that will drag our workers down, and drain our jobs South." Jackson urged activists to go forward "to build new structures for freedom, new vehicles for hope in our quest to redeem the soul of America."

The major controversy to erupt at the March was the refusal by March organizers to permit black nationalist leader Louis Farrakhan to speak. Back on August 13, Rabbi David Saperstein of the Religious Action Center of Reform Judaism issued a "confidential and personal" fax to the top leaders of the mobilization—King, Fauntroy, Jackson, Chavis, and others. Saperstein observed that hundreds of Jewish organizations and synagogues throughout the northeastern states were going to be contacted to participate in the March. Unfortunately, Saperstein commented, two "major problems have arisen" which might culminate in the withdrawal of "all of the Jewish groups." Saperstein had been informed that "a tentative decision was made yesterday to invite Rev. Louis Farrakhan. I don't need to tell you," he noted, "what a devastating blow this would be to the solidarity of the coalition supporting the March." Saperstein also opposed the decision "to extend invitations to representatives of the Palestinian and Israeli peace delegations to speak." Although NAACP officials and other March leaders refused to comment directly on the Saperstein memo, some kind of discussion occurred between the principals over the potential controversy. A decision was reached not to permit Louis Farrakhan to speak. Even activists who are critical of Farrakhan expressed surprise at this decision, especially considering that he had been permitted to speak at the 1983 March on Washington. Despite this controversy, the March accomplished its major objective—revitalizing the spirit of activism in black America.

Dr. Manning Marable is Professor of History and Political Science, and Director of the Afrrican-American Studies Institute, at Columbia University, New York City. Along the Color Line *is featured in over 250 publications and on 75 radio stations internationally.*



Ron Jacobs

Sheriff Bill Rounds Up a Posse

• Army Rangers in Somalia hunting down a Somali citizen who opposes the western presence.

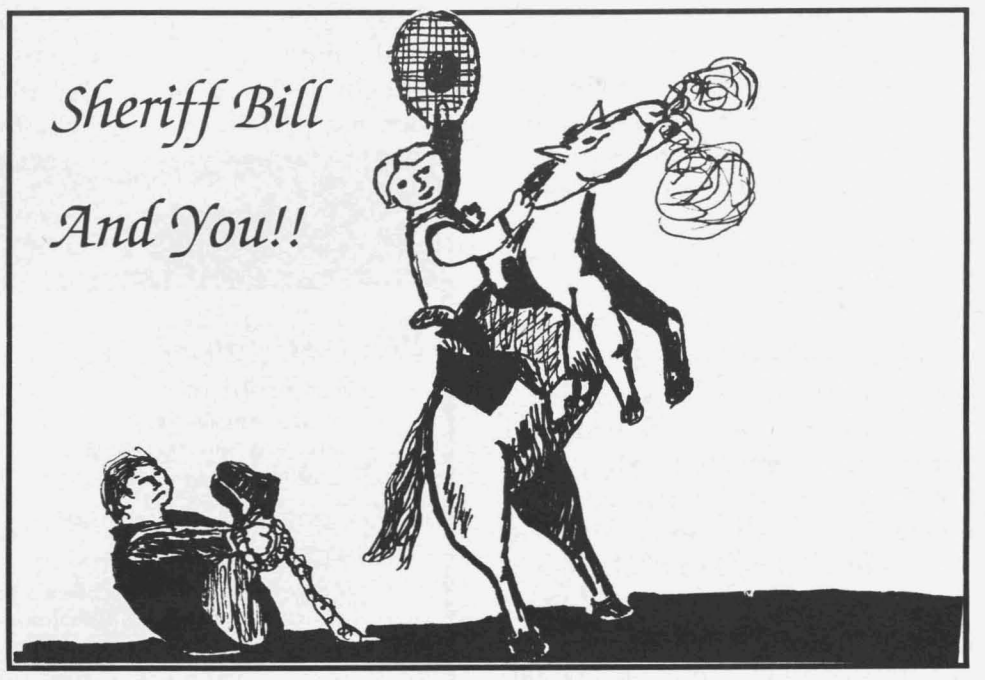
• A half dozen missile attacks on Iraq and a few dozen more murdered Iraqis.

• Eighty killed by federal agents in Texas for being weird.

• Food not Bombs workers arrested and charged with felony conspiracy charges in San Francisco.

• Immigrants blamed for everything from unemployment to riots and terrorism.

• And now a crime bill which adds four dozen more acts to the list of capital crimes, allows the president to order troops into areas he designates as "emergency zones", and makes it illegal to support any groups considered "terrorist" by the Justice department (from Islam to support groups for prisoners, Cuba, anti-nazi actions?).



This must be 1984, right? Reagan-Bush still rule the nation - you know, Republicans in the white house, right? NOT! This is the new Democratic America. Those liberal guys (and gals) who remain unable to challenge the health care profiteers or tax the rich have no problem attacking the economically disadvantaged here or overseas. Here and there the objective is the same, as well. Isolate the uncooperative elements (Aidds or gangbangers, it doesn't make any real difference), lock 'em up, and bring in the corporations. Corporations which will do what corporations always do. That is, hire locals at reduced wages and sell the product created at a ridiculous profit both in the recolonized areas and elsewhere.

To ensure the cooperation of most the people, tidbits will be thrown those willing to work and consume without question. The others? Well, that's what UN forces are for overseas, and police forces are for here at home. And that's what this new crime bill is about. Like its predecessors under LBJ, Nixon, and Reagan, and Bush (weed and seed), this bill is bad news. 100,000 more cops is a mighty big posse, partner, and that's just the beginning.

Other highlights of the bill, which enjoys the support of virtually the entire Congress, are a provision which allows the president to declare an area an "emergency zone" (say, because of drug dealing or squatting), send in troops, and suspend all civil liberties and rights there. Not only would residents be subject to arrest for no reason in these zones, their movements would be controlled by the police and military.

Borders would be tightened even further under this bill.

More agents would be hired with less control over their actions exerted from above. Prison building would continue at an accelerated pace, including the construction of more high security galapagos like that currently under construction in Florence, Colorado.

In short, this law aims to decrease the few remaining freedoms us regular folks have and increase control over our lives by the ruling elites. It is important to oppose this bill now. It's our rights that the government plans to curtail, not necessarily crime.

In short, this law aims to decrease the few remaining freedoms us regular folks have and increase control over our lives by the ruling elites

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KAOS

KAOS welcomes listeners interested in helping to further our mission to join the Mission Implementation Committee (MIC). The MIC is a group of students and community members helping KAOS in implementing our mission by giving policy suggestions and being a sounding board for proposals. Members must give a commitment of six, nine, or twelve months. To get involved contact Pete Bodenheimer at 866-6000 ext. 6897 or come by the KAOS office on The Evergreen State College campus.

OLYMPIA PUBLIC RADIO, 89.3 FM

County Fair Participants Reverse Federal Budget Priorities:

Education Over Military Spending

Glen Anderson

An informal poll of 741 attendees at the Thurston County Fair showed a strong and consistent interest in cutting the military budget and increasing federal spending for education, health, and the environment.

Passersby were given ten pennies to represent the federal budget and were asked to distribute them among six jars representing budget items. The six budget items were education, health, job training job creation, military, the environment, and other.

At the end of each day the pennies in each Jar were counted. **For *each day* of the fair's five-day run, education ranked as the highest priority for federal funding, and *each day* the military ranked as the lowest of the six choices offered.** Environment and health alternated between second and third. The jar for job training, job creation and the jar for other items (transportation, social services, agriculture, science research, interest on the debt, etc.) alternated between fourth and fifth.

Although not a scientific study, these results -- and the comments of the participants -- do seem to show that the public has a strikingly different set of priorities than the federal budget and politicians assume.

Many of the participants expressed the hope that Congress and the news media would learn about these results.

Many people said the military gets too much money and that we need to fund education, health, jobs, and the environment instead. Some said in particular that the end of the Cold War means we need a much smaller military now. The actual dangers we face now are totally different than those of the Cold War, so we need to shift funding toward non-military purposes.

Quite a few said that inadequate education is at the root of our problems, and that if we took care of education properly, many of our other problems would be helped as a result.

One man who has spent 14 years in the National Guard said, "When I was in school, the school didn't have enough money to give me a good education, so I joined the National Guard after I graduated." He put all ten pennies into the education jar.

A retired military man said, "I've seen how the military wastes money," so he put only one penny into the military jar "for my retirement check." Then he divided the other nine pennies among the non-military budget items.

The 741 participants were passersby at the Thurston County Fair, August 4-8, 1993. They responded to a sign **asking, How Would You Spend the Federal Budget? Fairgoers** represent a broad cross-section of county residents. Individual decisions about budget priorities seemed generally consistent across all ages and appearances.

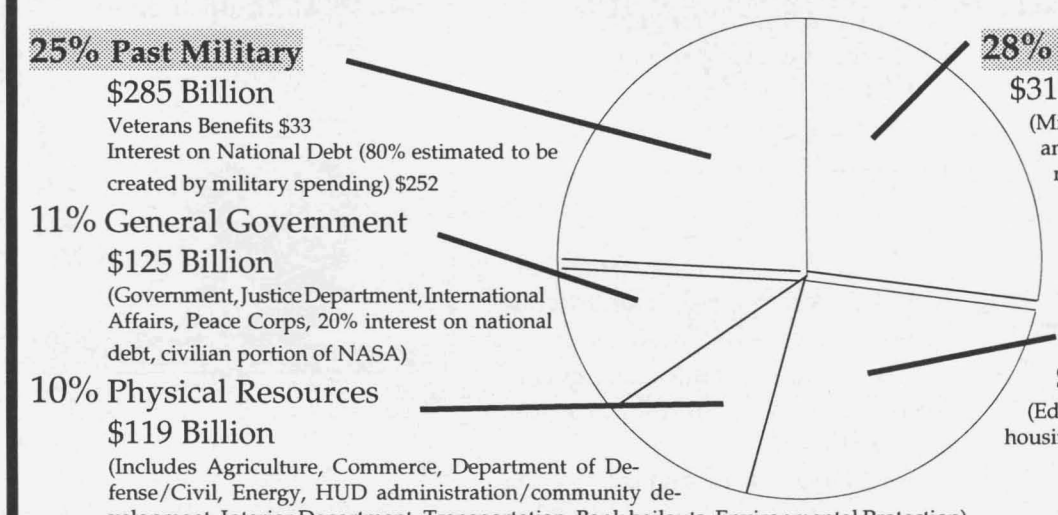
Many people as young as nine and ten years old participated. Younger people carefully reasoned through their budget decisions, just as the adults did. Younger people were even more likely than adults to fund education and the environment.

The survey was conducted by the Olympia Fellowship of Reconciliation FOR), the local affiliate of a 79 year-old international pacifist organization. The FOR works on a wide variety of peace and social justice issues. The Olympia chapter of the FOR has worked locally since 1976.

For information call Glen Anderson at 491-9093.

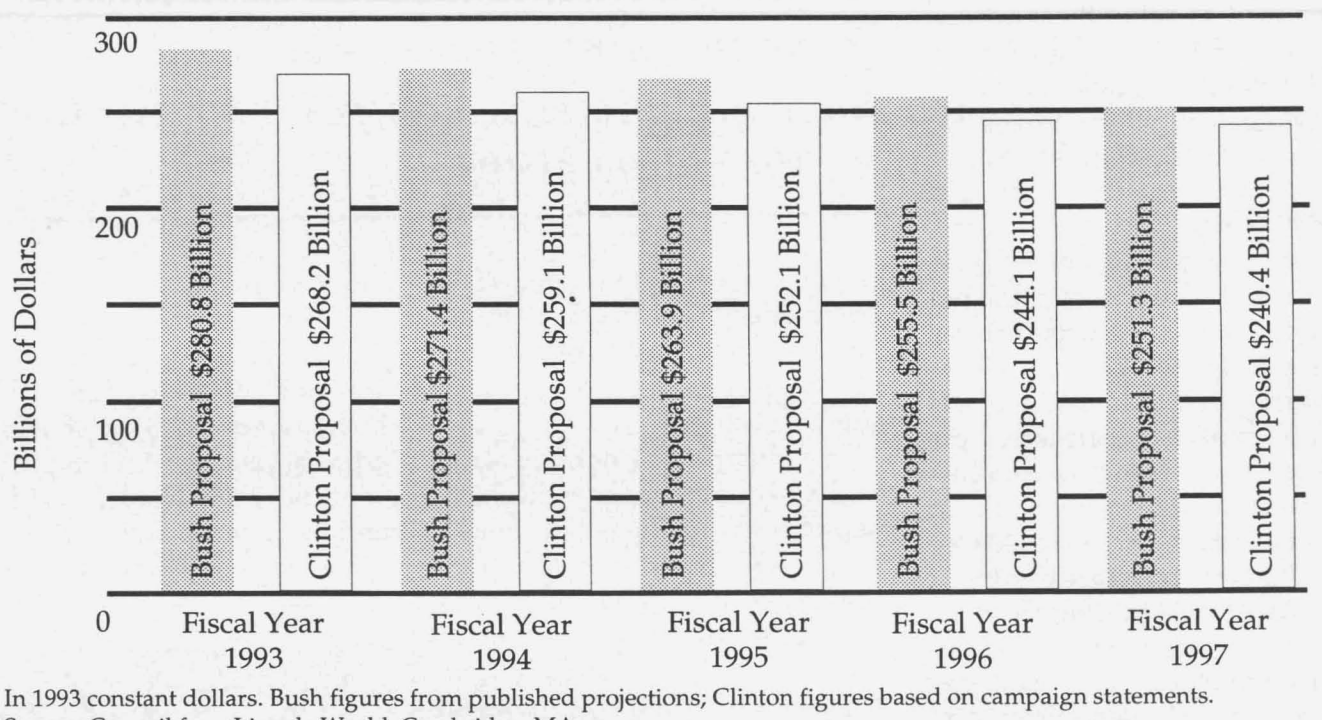
Where your Income Tax Money Really Goes

The United States Fiscal Budget for Fiscal Year 1993


25% Past Military
$285 Billion
Veterans Benefits $33
Interest on National Debt (80% estimated to be created by military spending) $252
11% General Government
$125 Billion
(Government, Justice Department, International Affairs, Peace Corps, 20% interest on national debt, civilian portion of NASA)
10% Physical Resources
$119 Billion
(Includes Agriculture, Commerce, Department of Defense/Civil, Energy, HUD administration/community development, Interior Department, Transportation, Bank bailouts, Environmental Protection)
28% Current Military
$317 Billion
(Military Personnel, Retired Pay, Operation and Maintenance, Family Housing, Procurement, Research and Development, Construction, DoE Nuclear Weapons = $11.9 billion, International Security Assistance, NASA 50% $7 billion, Coast Guard 50%, CIA, President's Funds, FEMA)
26% Human Resources
$298 Billion
(Education, Health and Human Services, HUD housing subsidies, Labor Department)

War Resisters League
339 Lafayette Street, New York, NY 10012

Bush vs. Clinton in Military Spending



In 1993 constant dollars. Bush figures from published projections; Clinton figures based on campaign statements.
Source: Council for a Livavle World, Cambridge, MA.

Family Values
Churches Seek Power

Dan Slaby

We often hear talk of Christian family values. Those who use this phrase are confident that they know what they are talking about. But just what do they mean by Christian family values? Do Christian family values include the family under America does not relate to the family at all. The issue concerning family values relates to the rise of pluralism and the loss of submission to the authority of the church. Freedom will inevitably give rise to diversity and choice. Some people will not choose the church as a meaningful authority for their lives. The major concern for those concerned

The hyperbole of Christian family values obfuscates the real issue which is the struggle for dominance and political power by the church.

other religious beliefs? Do they mean family values that are espoused in the Bible? Do they mean the words attributed to Jesus in the New Testament in Matthew 10:35, "For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law, a man's enemies will be the members of his own household"? Many of the New Testament scriptures, but not all, treat loyalty between members of the genealogical family as against loyalty to God. The family is redefined in the New Testament as being those who are faithful to the church regardless of their biological genealogy. When Christians talk about family, they mean the corporate group of adherents formed by membership in the church.

Membership in the religious group arrives by individual decision, based on an experience of personal salvation,and individual commitment. Acceptance in church membership requires trust and obedience to the authority of the church and its leaders, and a fictional kin classification as brothers and sisters. The church replaces the genealogical family as a surrogate family, as does any authoritarian social organization.

Relationships in an authoritarian organization are not mutual. The fiction of kinship is based on submission to authority, and not on exchange between equal individuals. People act under direction of the authoritarian figurehead, usually considered a father, who decides all issues of rights and obligations. Christian family values have little relationship to the free and mutually beneficial exchange between individuals who are free to choose other options not sanctioned by the church. Relationships in the church are mediated through the authoritarian leader as the representative of God, the ultimate authority, and have little base on freedom of choice. Such relationships are structured, but they are not social in the sense that social relationships are based on mutual exchange.

The issue for family values in with family values is the number of people who are seeking alternatives to the church. The hyperbole of Christian family values obfuscates the real issue which is the struggle for dominance and political power by the church. Religion is a thinly disguised struggle for power, privilege and position. The struggle to establish a fundamentalist Christian state in America is no different than the movements to create a fundamentalist Islamic state in Egypt, or establishing any other totalitarian regime.

The genealogical family is antithetical to a corporate-style state. People who live in a cohesive family have personal loyalties and share mutually beneficial exchange relationships. These relationships are not based on behavior, but on affiliation. The state bases its loyalty on rewards and punishment for behavior, institutes laws to regulate and coerce compliance to the required behavior, and presumes the right to deprive those who do not submit of life, liberty and sustenance. There is no constitutional difference between the church and the secular totalitarian state.

It is evident that the genealogical family has become dysfunctional in the modern industrial state; what is less evident is the role that the church has played in undermining the cohesiveness of the genealogical family in order to create the religious state. The genealogical family has biological roots and functions to preserve the genetic heritage of the lineage. Its purpose has always been adaptive and intended to preserve life. The genealogical family is the foundation of tribalism. Neither the religious or secular state has a commitment to the preservation of a living lineage. The purpose of the state, religious or secular, is self-preservation, elimination of any real contenders for power, and submission of its members to the dominance of its leaders. For this reason, the state, religious or secular, is not moral; people serve their state, or God, as a matter of prudence and not as a matter of goodness.

Open Response To Poverty

Marvin Saillard

To: Michael J. McManus, Columnist
Ethics and Religion Column
The Sunday Olympian Newspaper

Dear Mr. McManus;

In your September 5, 1993 Sunday column, Pray for revolution of the heart, your reasoning is that poverty is not the cause of crime because criminals are created by their moral choices. I reason that they do not have much basis for moral choice when poverty itself is a crime caused by wrong moral choices accepted by most individuals and governments within most of the cultures of "civilized nations."

Even though our Declaration of Independence states "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness," we make wrong moral choices in trying to establish these Rights. Since no person on this planet is able to live without access to land, any use-value that adheres to land, in our market economy. due to the lifesupporting economic needs and desires of all of the people in the community, should be paid by the landowners to the government of all the people in the community to finance all operating costs of government, and to pay for the community infrastructure and community services which are required in order to establish and maintain the use-value of the land in the community.

Any landowners, that do not pay the annual market value of their land to the community government which provides the public infrastructure, services and protection required to maintain the market use-value of their land, are enjoying a land monopoly that gives them a special advantage in our market economy.

To make economic matters even more unjust; while landowners are collecting, as unearned income, the net land rent or the net imputed land rent after property taxes on land values, all of our citizens are being taxed on their earned incomes and private properties to finance the operation of the government and pay for the public infrastructure and services which are needed to establish and maintain the use-value of land in the community.

All taxes, except a tax which collects the land rent as public revenue, tend to raise the cost of production, discourage production, reduce the supply of goods and services, increase their prices, and create unemployment. Economic problems are created which bring a need for welfare programs and more disincentive taxes.

We need the incentive taxation that is allowed by the two rate property tax. It allows a high rate on land values and a low or no tax rate on the value of homes, buildings, and improvements This encourages the highest and best use of land as determined by its location and its market value in a market not influenced by land monopoly and land price inflation.

...poverty itself is a crime caused by wrong moral choices accepted by most individuals and governments within most of the cultures of "civilized nations."

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Boycott: Colorado
Called by: Boycott Colorado, Inc.

Zachary D. Lyons

Nutshell: Amendment 2 to Colorado's State Constitution was approved by Colorado's voters during the general election on November 3, 1992. "Amendment 2 legalizes discrimination against Gay, Lesbian and Bisexual citizens and removes from them the ability to politically or legally challenge anti-gay actions," charges Boycott Colorado, Inc. (BCI).

The text of Amendment 2:

Neither the State of Colorado, through any of its branches or departments, nor any of its agencies, political subdivisions, municipalities or school districts, shall enact or enforce any statute, regulation, ordinance or policy whereby homosexual, lesbian or bisexual orientation, conduct, practices or relationships shall constitute or otherwise entitle any person or class of persons to have or claim any minority status, quota preferences, protected status, or claim of discrimination.

Boycott Colorado, Inc. (BCI), organized with the sole purpose of seeing Amendment 2 eliminated, and civil rights for Queers protected, translates the language of Amendment 2 this way:

"In Colorado it's legal to: deny service based on sexual orientation in a restaurant, at a hotel or motel or at a theater; refuse apartment rentals, home sales or extensions of credit based on sexual orientation ; fire from a job because of sexual orientation; refuse to consider for a job because of sexual orientation; evict from a rental property based on sexual orientation; [or commit] just about any discriminatory act based on the victim's sexual orientation.

"Under Amendment 2 to the constitution of the State of Colorado, which was approved by voters on November 3, 1992, all of these acts of discrimination are legal," reports BCI. "Furthermore, victims of such actions have *no recourse*. Amendment 2 clearly states that no one in the State of Colorado can claim discrimination based on their gay, lesbian or bisexual orientation.

"To compound the situation, Amendment 2 prevents laws from ever being passed to change this legalized discrimination," BCI explains. "Basically Amendment 2 has made it 'open season' on gays, lesbians and bisexuals."

"The boycott is the voice of the people of this state and this nation that they know discrimination when they see it and they will not be fooled by the linguistic acrobatics of the proponents of hate, bigotry or homophobia," says Tim Creekmore of Boycott Colorado, Inc. "The boycott is a loud voice telling us that, in spite of the protestations of Colorado media and politicians, Amendment 2 is based on raw hate, prejudice and bigotry. The numbers don't lie. 54% of the voters in this state voted for hate by writing discrimination into this state's constitution. The boycott is a message to Gay and Lesbian persons, who are now singled out for discrimination and hate, that they are not alone and that they will not be allowed to be relegated to legal and political oblivion without protest."

Jim Peck of Colorado Governor Roy Romer's Press Office called the Center for Economic Democracy office on March 5, 1993 to say his office would be responding to the allegations made by BCI. That response never came. Now Colorado's Attorney General has plans to call Paul Cameron as an expert witness in defense of Amendment 2. "Cameron has called for the mass extermination of homosexuals..." says BCI's Terry Schleder.

How They Won

"Colorado for Family Values (CFV) manipulated Colorado voters by calling basic civil rights 'special rights,'" BCI argues. "This deception even sucked into CFV's support system people who are not necessarily militant fundamentalists. This is the same old tired rhetoric Jessie Helms ranted and raved about over 30 years ago in his attempt to deny basic civil rights for blacks.

"CFV capitalized on Colorado's ignorance and fear of gays and lesbians by producing homophobic TV commercials and an 8-page hate-filled tabloid. Even though Denver TV stations refused to air CFV's propaganda, 800,000 copies of their bigoted rag were delivered to targeted voters only days before the election! CFV's lies dehumanize gays and lesbians and push the special agenda of militant fundamentalists.

"The fact remains: *civil rights* should *never* be tossed-up for majority vote," BCI asserts. "Had the question of abolition of slavery been put to a popular vote, blacks would be little better off today. Amendment 2, in an act unprecedented in the history of the United States, singles out one group to deny basic protections other groups currently enjoy."

"Since Amendment 2 passed, hate crimes against queers have jumped 300-700%. Five gay men have been stabbed. Lesbians wearing 'NO ON 2' buttons have been physically attacked," says BCI Director, Terry Schleder. "Many gay activists have been driven out of the state permanently. There has even been an Amendment 2 related suicide."

"The Colorado law amounts to an aggressive statewide policy to allow discrimination and block attempts to mitigate it... The boycott is a legitimate weapon in a democratic society and, historically, one of the most effective." - *New York Times* editorial, December 21, 1992

"The best way for [people] to fight the anti-gay forces *now* is to *boycott Colorado*," Schleder explains. "When a convention cancels business in 'The Hate State', Amendment 2 becomes everyone's problem, not just ours. The education of voters can only begin with discussion, and the Colorado boycott is the sole reason everyone is discussing this tragic law."

Updating how the Colorado boycott is working, Boycott Colorado, Inc., reports that, as of June, "over 60 companies [had] canceled conventions or meetings in Colorado, and over 108 groups [had] called for a boycott of Colorado to protest Amendment 2. Over 20 US municipalities [had] also severed ties with Colorado because of our anti-queer law."

"Ziff-Davis Publishing's decision to not move here because of Amendment 2 has packed the biggest punch to Colorado's economy," BCI's Schleder boasts. "They would have kicked $1 BILLION our way over the next five years had it not been for Amendment 2."

What does all this mean to other states? BCI says it means they are thinking twice about following Colorado's lead. "Michigan's conservative Governor has recently opposed his states anti-gay & lesbian ballot drive. His reason? The Colorado boycott. Business leaders in Idaho have also been proactive in their opposition to Idaho's anti-gay campaign because of the Colorado boycott."

"Think of it this way: If the law were passed against Jews or people of color, the whole country would be outraged, and nobody would question a boycott of that state." - Barbara Streisand

"In calling for a boycott of the State of Colorado we are using the power of our dollars to express our outrage and concern, and to deny the State of Colorado tax dollars to enforce this amendment, and to forestall the perpetration of this evil on other citizens of this nation in the name of a presumptuous and misguided morality," reads the statement issued by BCI shortly after Amendment 2 passed. "We are calling upon all the citizens of the United States and of the world to boycott Colorado as a destination for business or recreational purposes, and to boycott all products originating in the State of Colorado.

"We call for the citizens of Colorado to selectively boycott businesses and organizations which practice discrimination and are not hate-free in their hiring and promotional policies.

"We realize fully that this call for a boycott will have an impact not only on those who support bigotry, prejudice and discrimination, but also on those who oppose it. We hope that our friends will understand that we are in a major civil rights crisis which jeopardizes not only the rights of gay, lesbian and bisexual citizens, but the civil rights of all the citizens of this nation. We join with them in the spirit of shared sacrifice in the hope that this crisis can soon be resolved, and we can move forward to reconciliation and the creation of a beloved community.

"Using the courage and resolve of Rosa Parks and the brave citizens of Montgomery, Alabama as our models, we resolve that, so long as the lesbian, gay and bisexual citizens of Colorado are relegated to the back of the bus and are denied equal protection in this state, we refuse to ride the bus!"

"I was the only journalist covering the gathering, and I saw not the teensiest hint of extortion... Siegel [CEO of Celestial Seasonings] said that although he personally deplored the amendment, it would be inappropriate for his apolitical company to take a stand." - *New York Newsday*'s Gabriel Rotello on the meeting that sparked the media "extortion" feeding frenzy relative to Celestial Seasoning and New York BCI, February 17, 1993

Boycott Colorado, Inc., asks that all products bearing an address of operation in Colorado be boycotted. ... BCI also asks that Colorado be boycotted as a destination for business and tourism...

Boycott Colorado, Inc., asks that all products bearing an address of operation in Colorado be boycotted. These products include Coors Beer, Celestial Seasonings Tea, Holly Sugar, Gates Rubber Products, Monfort Meats, Mesa Verde Pottery, Samsonite Luggage and Bula Wear. BCI also asks that Colorado be boycotted as a destination for business and tourism, and BCI asks that travelers avoid as a destination, or connections through, Stapleton International Airport in Denver. "Every time a plane stops there with you on it, your tax dollars support bigotry and discrimination. Ask to be routed through a different city."

For more information, or to express your concerns, you may contact BCI, CFV, or branches of Colorado government as follows:

Boycott Colorado, Inc.
P.O. Box 300158
Denver, CO 80203-0158
(303) 777-0560

Colorado Tourism Board
1625 Broadway, Suite 1700
Denver, CO 80202
(800)-Colorado
(303) 592-5510

Denver Metro Convention & Visitors Bureau
225 W Colfax
Denver, CO 80202
(303) 892-1112

Governor Roy Romer
136 State Capitol Building
Denver, CO 80203

Colorado for Family Values
228 North Cascade Avenue
Colorado Springs, CO 80903
(719) 577-4916

The Boycott Monthly *is published by the Center for Economic Democracy (CED), PO Box 64, Olympia, WA 98507-0064.* *©1993 CED.*

Opposition to Weyerhaeuser's Proposed Siberian Logging Project

Brett Clubbe

On Thursday May 20, 1993 approximately fifty activists from around the Northwest converged on Weyerhaeuser Company corporate headquarters in Federal Way, Washington to protest the company's proposed Siberian logging venture. The protesters, representing Greenpeace, Earth First! and the Native Forest Network, came from Eugene and Portland in Oregon, Olympia, Bellingham, Bremerton and Seattle in Washington, and as far away as Missoula, Montana. The forest defenders unfurled a number of banners in the visitor parking area and began marching toward the entrance to the building. Their way was blocked by about twenty King County Sheriff's deputies and Washington State Patrol officers. Negotiations ensued between representatives of the Native Forest Network and a spokesperson for the Weyerhaeuser Co., the activists seeking to hold a press conference in front of the building.

The representative of Weyerhaeuser expressed concern that the protesters might attempt to block access to the building should they be allowed to congregate close to the entrance. When asked whether she thought the police presence might inhibit an attempted blockade of the building she said that they "...had not known (the activists) were coming." Although the organizers of the protest assured her that they intended only a peaceful press action, the Weyerhaeuser spokesperson would not allow the procession to leave the parking lot. The banners were then moved so as to be visible to the throng of curious workers inside the building, as well as to the video camera being operated on the roof.

There was a strong presence of media in the parking lot so the activists played upon this opportunity to introduce the Boycott of Weyerhaeuser Co. and its products and the issue of Siberian logging to a larger public audience. Weyerhaeuser is negotiating with the Russian Far East Timber Industry to bring western logging techniques, including vast 240 acre clearcuts, mono-culture tree farms and extensive road systems, to the pristine Botch River Basin of coastal Siberia.

The Botcha River basin is an area merging the Temperate and Boreal Forests of the Talga. As a result of these two ecosystems coming together the Botcha is habitat for a wide variety of animal species including the Salmon, Sable, Reindeer, Brown Bear and the endangered Siberian Tiger. In 1991 eight Siberian Tigers were spotted in this area.

Maurice Hornocker, Director of the Wildlife Research Institute of Moscow, Idaho says "The Siberian Tiger is becoming the Spotted Owl of coastal Russia. [It] is being logged out of existence."

Previous to Weyerhaeuser's interest in the Botcha Basin, the area had been temporarily protected as a nature preserve. This status expired in August 1992 and permanent protection has been scuttled due to the lure, to regional officials, of a quick buck from Weyerhaeuser's cut and run export logging proposal. Although the area was part of a 1986 proposal to set up a scientific network of natural reserve zones, stricter even than the United States Wilderness Area system, the Botchaiski Reserve was turned down in order to open that forest to the Weyerhaeuser logging project.

Weyerhaeuser has been offered clearcutting rights in the already roaded and logged Koppi River Basin, in order to test their logging techniques, but Weyerhaeuser is holding out for the roadless native forests of the Botcha area. The Koppi River area is easier to access, control and monitor. It would be too expensive for local people to monitor, by air and sea, the operations in the pristine Botcha Basin, approximately 80km south of the Koppi area.

The May 20 action at corporate headquarters was only the beginning of this campaign against Weyerhaeuser and its Siberian venture.

Some Russian environmentalists and many politicians and bureaucrats tend to believe that foreign timber companies will be better stewards of the Taiga than their own people have been. They theorize that foreigners have better technologies and forest management practices, that foreigners are not part of the corrupt state run monopolies, that have already done untold damage to the Russian forests, and that foreigners are used to following strong environmental laws in their own countries.

These better technologies and forest practices are simply more efficient at large scale resource extraction than are smaller more labor intensive forestry techniques. More efficient at destroying diverse ecosystems and replacing them with unhealthy mono-cultures. As far as being beyond the corruption of the state run monopolies, the recent Governor of Washington, Booth Gardner, is a multi-milllon dollar Weyerhaeuser heir and he was exempted from the state's public disclosure law by commissioners whom he had appointed.

According to a 1991 Essential Information report, Weyerhaeuser is among the worst abusers of Occupational Safety and Health Association standards, ranking third in the number of violations per ten thousand employees from 1977 through 1990.

In April, 1992 Weyerhaeuser's Merrit B.C. operation was charged with violations of British Columbia's Waste Management Act for illegally discharging and transporting wastes. Fines related to the charges could total 3 million dollars. Between 1985 and October 1991 the Washington State Department of Ecology took 137 enforcement actions against the company for violations of air and water quality standards. Weyerhaeuser paid the state $814,600 in fines.

In 1991, Weyerhaeuser was charged with violating North Carolina State regulations by illegally removing pollution control equipment from its New Bern pulp mill during operation, releasing tons of ash. The company paid the state $926,000 in fines.

(Illegalities compiled by George Draffen of the Task Force on Multinational Corporations.)

Weyerhaeuser claims great concern for the environment but this is recognized as a greenwash campaign when their record is critically examined. When an environmental impact assessment for the Siberian Logging Venture, was required, Weyerhaeuser claimed that that was not their problem but the responsibility of the Russian partner in the proposed venture--Lesodeum. The EIS carried out by Lesodeum can hardly be considered objective as it was not independently done. A Weyerhaeuser news release of May 20, 1993 (the day of the Native Forest Network action at corporate headquarters) claims that:

"negotiations are in progress on a proposed joint venture that would lead the way for additional forest management opportunities, including nursery technology, fire protection, environmentally sensitive harvesting practices, manufacturing and marketing."

This is an example of greenwashing by Weyerhaeuser who slickly hides its true intentions behind such wording. The statement says that the point venture currently being negotiated has the potential to lead to the industrial forest management practices listed above. What it does not clearly point out is that the proposed venture does not contain any of the above listed practices but consists exclusively of vast clearcuts, raw log exports and mono-culture tree farm planting. The proposed joint venture does not even guarantee that there will be any jobs involved for the local people. It is often the practice of such foreign logging ventures to employ workers from other countries such as Korea or Taiwan so that the workers are not in any way emotionally attached to the land they are desecrating.

In order to put further pressure on Weyerhaeuser to abandon its proposed Siberian logging venture the Native Forest Network has called for a Boycott of all Weyerhaeuser products and a direct action campaign against Weyerhaeuser. Native Forest Network is also calling on people to write letters to Russian officials who have influence in the decision making process concerning the Roadless Botcha River Basin.

The May 20 action at corporate headquarters was only the beginning of this campaign against Weyerhaeuser and its Siberian venture. Stay tuned for more information and further Direct Actions should Weyerhaeuser continue its negotiations to invade Siberia's Native Forests.

Brett is an Olympia based Eco-terra-ist and a self proclaimed Luddite.

From the Horse's Mouth – The words of Scott Marshal, Weyerhaeuser Vice-President for Timberlands

"Once our objectives are understood, we get excellent support from the environmental groups." Seattle Post-Intelligencer, Feb. 3, 1992

"Weyerhaeuser has no plans to expand logging in the region [Siberia]" Global Response Bulletin, Aug. 28, 1992

"The question of local [Siberian] processing into wood products is a difficult one" due to "very poor manufacturing practices and a lack of local marketing expertise."

"Weyerhaeuser has as much interest as anyone in the health and future of the forests across Russia. However, rather than an exclusively protectionist approach advocated by some, we are proposing to Russian forestry and ecological officials a comprehensive approach to sustainable forest stewardship."

"There is a crying need for modern forest management practices."

"We want to be sure that this is done right. We have spent nearly four years in research and planning for this project. More than one hundred Russian officials and environmentalists have visited our operations in the Northwest and Canada. We are committed to taking sufficient time to ensure that the proposed forest management practices meet the highest world standards for forest stewardship."

The above four quotations are from a Weyerhaeuser press release May 20, 1993.

OFWJC & Aggressive Panhandling

Sheila Payne

As reported in the August *WIP*, four members of our Olympia Farm Workers Justice Committee (OFWJC) were arrested, July 23rd at Genoas restaurant. The Prosecuting Attorney will not drop the charges, so we will be going to trial. The special police interest in containing our group before the arrests and the police harassment since the arrests continue weekly. I felt during the arrests, as if I was in a Twilight Zone monopoly game; "You are going to jail", do not pass go do not collect $200.00. I used to think I knew what the "rules were, you map out the parameters of what is legal, of what you are "allowed to do. Not anymore! What role does the Olympia Police Department (OPD) and the Prosecutors office play? Is it equal protection under the law? Or are they only here to serve the interests of the landed property owners/business lords?

Below are highlights of the more interesting interactions with the OPD.

On August 5th, Officer Hayes and Sergeant Gossett drove up and went into Genoas restaurant. They proceeded to take photos of three of our picketers in a canoe holding signs. The signs included pictures of the working conditions of farmworkers, and the effects of pesticide exposure on the skin. While Mark Silversten, the owner of Genoas, monitored, Gossett beckoned from inside for the boat to come closer, so they could get some closer shots. Gossett then demanded that the occupants unload at the side of the restaurant. They declined and got out on port property--why take a chance on being arrested for criminal trespass? Hayes told one member to hold the sign up under her face, so he could photograph her holding the sign.

The cops then took the names and addresses of the boat people and told them that they probably would be cited for obscenity, harassment, and disorderly conduct; because the signs were obscene. Because Hayes personally thought that the signs were "obscene" and "gross", they must be obscene. We stated that we also thought that it was obscene that farmworkers are forced to work under unsanitary and hazardous conditions. Apparently, obscenity is now defined as anything that disgusts someone else. So much for community standards, and so much for free speech. Disorderly conduct is now anything that causes someone else to want to assault you. So now we are responsible, under the law, for other persons reactions to our actions.

We were also told that we are part of an on-going investigation by the prosecuting attorney's office, and he would make the final decision about issuing citations regarding the signs. What about FREE SPEECH? Are the police really unaware of constitutional law? Or don't they care, and are simply trying to intimidate us, so that we will go away?

Police continued to visit our every picket, hanging our to insure that we were not endangering ourselves. Then August 27th, police cars with five or six officers showed up to discuss amongst themselves, and then share with us, that they could now arrest us under the new "Aggressive Panhandling Ordinance, #5375", passed by our own city council June 1st, 1993. Sgt. Gossett and a lieutenant came only to offer Officer Hayes moral support, and to insure that the ordinance was being interpreted correctly. We were not allowed to actually read the ordinance, nor to obtain a copy from the police.

Here are excerpts from Ordinance 5375. I also have copies available.

Section 1. Chapter 9.16
A. A person is guilty of pedestrian interference if, in a public place, he or she intentionally
1) obstructs pedestrian or vehicular traffic; or
2) aggressively begs.
B. 3) "Obstruct pedestrian or vehicular traffic" means to walk, stand, sit, lie, grasp a person, or place an object in such a manner as to block passage by another person or a vehicle, or to require another person or a driver of a vehicle to take evasive action to avoid physical contact. Acts authorized as an exercise of one's constitutional right to picket or legally protest shall not constitute obstruction of pedestrian or vehicular traffic.
Section 3. 9.16.020 Disorderly conduct. A person is guilty of disorderly conduct if, without lawful authority, he knowingly:
A. Is involved in conduct and/or uses abusive language which causes danger of assault, riot or other public disorders which endanger the safety of others

Prosecutor Cushman meets with the OPD every Friday. Was the police departments intent to cite us under this ordinance sanctioned by a lawyer, or was this a free-lance action, purely for harassment value by the OPD?

The OFWJC is an established group . We believe we have rights, we can endure this special attention. But what about individuals on the street who have no personal or community power? What about legal labor protests, or leaf-letting the public about peace and justice issues? Could the Urban Onion picketers have been arrested under this new ordinance, just because they were a nuisance to business owners and customers? Was this what the city council had in mind when they passed this ordinance unanimously? This is the same city council that passed the much needed Hates Crime Ordinance. What about hate towards people on the streets? Why are their rights to not be easy targets by business owners, the police, and the buying public not important? All of our rights are being eroded incrementally. It is the weaker, less powerful members of our community that serve as the guinea pigs.

Concerned people are asking to be placed on the City of Olympia council agenda. Call 352-2153 to find out that date. Write letters to the council. We cannot continue to leave this frightening ordinance unchallenged. Power to the People!

Was the police departments intent to cite us under this ordinance sanctioned by a lawyer, or was this a free-lance action, purely for harassment value by the OPD?

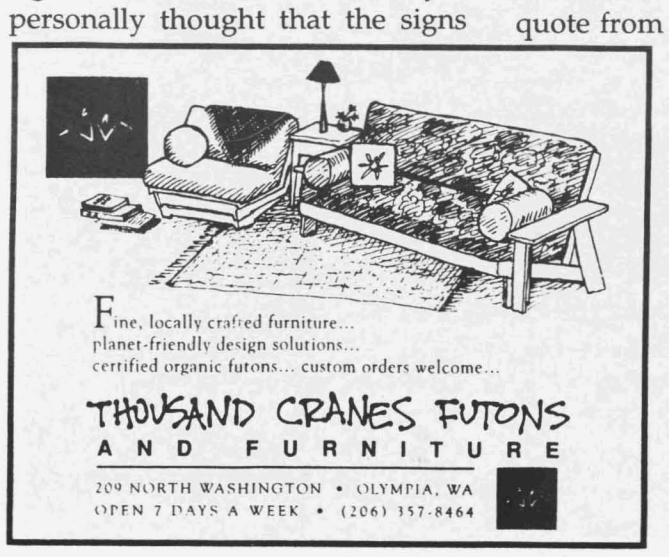
OFWJC to Picket St. Martin's Wine Festival on October 23rd

Sheila Payne

Once again, on Saturday, October 23, Saint Martin's College Alumni Association will be hosting a wine tasting event. Ste. Michelle/Columbia Crest and other boycotted wineries will once again be showcased. Last year, the Olympia Farm Worker Justice Committee (OFWJC) outreached for four months to the St. Martins Alumni board, the college administration, and the Monastic Community at the Abbey. Saint Martin's alumni, current students, church social justice committees, labor unions, the Washington Association of Churches, and others tried to intervene on behalf of the farm workers. I would like to quote from a letter sent by a Saint Martin's alumni and Catholic church member: "St. Martins College is a place that promotes academic and spiritual growth in the Benedictine Tradition. In doing this, it must also be a community that does not give tacit approval to organizations that limit individuals ability to have an equitable share in both the temporal and spiritual gifts which God so abundantly and lovingly grants us. By not allowing representatives of United Farmworkers to speak, the president of St. Martins and inherently St. Martins College, perpetuates the oppression of these men and women. They are powerless and voiceless..."

No one contacted in the St. Martins community who had the power to intervene, felt moved to meet with the farmworkers to hear from them, their belief that the only path to justice in the fields is the path of unionization. Equity will emerge only when workers sit down as equal partners with their employers and

(Continued next page)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Farmworker Index

• Louis Bantle, U.S. Tobacco CEO, made $24,602,000 in 1992. The average annual income of a Chateau Ste. Michelle vineyard worker was $9,000.

•The only group of workers excluded from this years "model" health care legislation were farmworkers.

•The average farmworker lifespan is 49 years, they are endangering their lives every time they walk into pesticide laden field (look for pesticide story, November 1993 *Works In Progress*).

• The British Columbia Federation of Labor now endorses the boycott.

• The Washington Environmental Council, an umbrella organization of 102 environmental organizations just joined in the support of the boycott.

•The International Union of Food and Allied Workers; Swedish affiliate has a collective bargaining agreement with the state-owned monopoly wine importer. Those Swedish union members now refuse to handle the wines, which has left 16,000 bottles sitting in a warehouse. More that $500,000 worth of UST wines were expected to be sold in Sweden this year.

If you wish more information, or to contribute to the United Farm Workers of Washington State, write to them at PO Box 899, Granger, WA 98932, or call (509) 854-2161.

(St. Martin's continued)

negotiate their terms of employment without fear of reprisal. Remember, all workers except farmworkers have the right to organize unions to fight for safety and dignity in the workplace.

St. Martins brochure features a picture of Thomas B. O'Grady, vice-chairman of U.S. Tobacco Inc. (UST). A Saint Martin's alumni, Mr. O'Grady recently pledged one million dollars to SM. "He has through funding of various campus projects and programs and by direct participation in Saint Martin's College events, set the tone for Saint Martin's growth." But at what cost this success? What a strong compelling message the alumni, and Abbey could send if they refused to feature UST wine. Or perhaps the monastic community could seek intervention and lobby for negotiations between Ste. Michelle and the farmworkers.

This year a Saint Martin's College alumni, friend, and farmworker supporter has set up a meeting between alumni, members of the monastic community, farmworkers, OFWJC and others, so that the farmworkers can speak for themselves, and hopefully the Abbey will hear. They will at least be educating the people at that meeting further. And to that end, we will also be at the wine festival, peacefully handing out information to those going in to buy wines, to educate them about the boycott and farmworkers.

This is what you can do:

Write Saint Martin's College Alumni, the president of the college, and Abbot Neal, requesting they discontinue featuring representation in those wineries.

Instead of going into the event, send the money that you would have spent at the festival to Saint Martin's College. Then you can support all of the alums hard work to provide scholarship to students.

Join us on the picket line in front of Saint Martin's College, on Saturday, October 23, from 12:00 to 6:00pm.

After the picket there will be a fund-raising fiesta for the United Farmworkers of Washington State; with food, entertainment, and fun at The Unitarian Church, 2200 East End Street NW, off of Division Street. For information about the fiesta, pickets, or other farmworker support opportunities, call 352-2153.

Join us at our weekly pickets, Fridays at 5:30 at Genoas. Day pickets will also start in October.

In addition to being a member of OFWJC, Sheila also works with the Olympia Movement for Justice and Peace.

Threads

Eye on Africa: Searching for Democracy

Jerome Johnson

Africa is an interesting place these days, more so than usual. The continent is similar to a quilt, a unique mosaic of color, religion, ethnicity and culture united by the blackness of its blood and its centuries of tragedy.

In the Middle East, there is renewed hope for peace. The Israelis and the Palestinians have signed an unprecedented accord, a framework for future negotiations. The process renewed in Oslo and continued in Washington should go to its fruition. Extremists on all sides will try to disrupt the process, loath as they are to accept compromise. They may even have some success, but the principals must keep their eyes on the prize--a Palestinian state co-existing peacefully with its neighbors. Already there are dark threats of murder. Yet this process, like Camp David before it, must transcend personalities and embrace peoples. That way if personalities should be struck down, as was Anwar Sadat, the accords and their meaning will continue.

In Nigeria, the people have voted for a process of their own. They have not received it yet because Ibrahim Babangida refuses to listen. It is not that the Nigerians have great love for Moshood Abiola, the smooth-talking media magnate who was Babangida's candidate and who won the election. Rather, for the first time in decades Nigerians seized a chance for self-determination and exercised it vigorously. Using non-violent direct action (strikes, marches, etc.) they continue to protest the stolen election.

In Algeria, the government continues to deny democracy to its people, wrongly fearing the rise of an Islamic theocracy. The irony is that this policy is likely to ensure a revolution; earlier this month, a former interior minister was murdered with several members of his family by terrorists.

In Egypt, Hosni Mubarak still has not learned from the fate of his strategic predecessor, the Shah of Iran. Like the Shah, Mubarak runs a secular police state closely allied with and funded by the United States. As in Iran, the government is indifferent to the needs of its people, most of whom are desperately poor and devoid of all hope. Many have nothing left except their faith. Like the former Iran, Egypt will not negotiate with its clerical community nor halt the most grievous human rights abuses. Instead, it has responded with state-sponsored terror, using military courts to try civilians and death sentences to "deter" militants. And as in the former Iran, the United States encourages the "crackdown on terrorists", turns a blind eye and deaf ear to the totalitarian government's human rights abuses, and keeps aid flowing. No talk of democracy here--"regional stability" is too important.

Like the Shah, Mubarak runs a secular police state closely allied with and funded by the United States.

In Sudan, famine and horror stalk the south as brutal civil war rages unabated.

In Zaire, Mobutu Sese Seko still sits on his uneasy throne.

In Angola, Jonas Savimbi maintains his blood-drenched drive for power. Savimbi told the world--especially his Western sponsors and the white South Africans--that he believed in democracy, that was what he was so savagely fighting for. He believed in it until last fall, when he lost a free and fair election to the current President, Jose dos Santos. Since then Savimbi has put skills learned from the U.S. Green Berets to use in fighting the dos Santos government. So far, dos Santos is holding his country together, but the longer the fight goes on the worse it is for Angola.

In South Africa, the democratic process moves fitfully, racked by spasms of senseless violence. As in the refugee camps of the Middle East, the level of hatred in the townships is in direct proportion to the lack of hope. Chief Buthelezi, still on the white government's payroll, terrorizes the ANC and townships because in his ignorance he actually believes the whites will let him keep a decent fief if violence is so intense that South Africa divides into autonomous regions with a weak central government. The whites want this because it will allow them to control the richest parts of the coutry without answering to (or paying taxes to) a predominantly black government. As in the camps, an entire generation of angry, ill-educated, traumatized people is coming of age and there is little for them to look forward to. And as in the camps good people are killed simply for their faith or skin color or gender--like Amy Biehl, who only wanted to make the world a better place, and was willing to walk her talk.

In Somalia, the US/UN is intensifying its illegal occupation. Despite protests from relief agencies, Congress and even the Italians, the focus is still on policing the coutry and capturing Mohammed Faraj Aidid. When asked why Aidid is not negotiated with as is Radovan Koradzic, the stony response is that terrorism has to "dealt with". At press time Aidid is still at large, failures are called "routine" and "completely successful"--and Somalis die, not by famine but by violence, every day.

And in Kuwait, the parties go on, long into the balmy summer nights.

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(601/602, continued)

sector. Some pro-business Republicans such as former Governor Dan Evans have come out strongly against Initiatives 601/602 seeing both as harmful to the economic vitality of Washington State.

The Ideology of Privatization suggests that the lowest common denominator (cheapest producer of services) should be awarded state contracts for administrative and maintenance duties. By definition this ensures that companies paying lower wages in non-union jobs will be better positioned to under bid for contracting out of services (which by the way is currently forbidden by state law) creating a downward thrust in wages and benefits. This is the same trickle-down economics theories that supply-siders have been advancing over the past twelve years in federal policies. Although Initiative proponents believe that limiting so-called "tax burdens" will "encourage economic and job growth" the federal experience has - instead - resulted in the greatest redistribution of wealth in our country's history, from the poor to the rich, concentrating assets in the hands of the wealthy leading to less currency circulation and the resulting recession. In other words, if the rich have the money and hang on to it, there are less dollars for the rest of society to benefit from. Contrary to the Ideology of Privatization, wealth concentration has not lead to re-investment in job growth and expansion. It has lead to wealth concentration.

Neither initiative 601 or 602 directly addresses so-called waste and inefficiency in state government. Both presume that by limiting financial resources to state government, legislators will prioritize and spend wisely out of necessity. Such belief is naive at best. In reality, government will be forced to cut and, in some cases, eliminate services currently in existence. This will create a climate of each interest fighting to preserve the resources necessary to carry-out their mission - a virtual divide and conquer between competing interests. (See side bar piece on the origins of Initiative 602).

When Governor Mike Lowry was elected last November, there were already troubling indicators that the state revenues were seriously deficient. Since the majority of taxes are collected via consumer spending, B&O taxes and some user fees, the national recession was having a severe effect on Washington's economy. Boeing, the state's largest and - in the case of economy opportunity - most important employer, was facing sharp reductions in new aircraft orders. For every Boeing job in Washington, there are five support jobs created according to the Office of Financial Management. Adding to the economic woes was a sharp decline in consumer confidence. (How many new refrigerators did you buy last year?)

With personal spending down, and announcements of tens of thousands of job lay-offs at Boeing, economic indicators suggested a severe budget deficit for our state. Don't forget that every person who loses his/her job is entitled to unemployment compensation which means that the state spends more at the same time that its own resources are reduced. Governor Lowry recognized this problem and indicated on an interview with Barry Mitzman from KTCS Channel 9 that a new governor does not come into office with any honeymoon period when confronting an over $1 billion dollar budget shortfall (and rising everyday). A fine distinction between federal and state budgets is that, unlike the federal government, states are (thankfully) unable to deficit spend. Instead, services must either be cut or revenues (read taxes here) must be increased. In Washington's case, the 1993 legislature did a combination of both.

Why is it difficult to cut spending without hurting vital services? One key reason is a constitutional protection for K-12 spending that guarantees a base funding level that cannot be cut regardless of the overall budget picture. Since K-12 is nearly 50 percent of the total state budget, the remaining agencies and programs not constitutionally protected must take the brunt of the budget cuts. Governor Lowry attempted to reduce expenses through cost saving measures such as agency consolidation and limitations on travel and other so-called non-essential budgets. But with a budget deficit in excess of $1.5 billion dollars, ultimately revenues had to be enhanced if higher education, services for the poor and needy and health care reform was to be addressed. Remembering the limitations of our regressive state tax system (no personal income-tax, reliance on consumer spending, full-employment, etc), and attempting to downsize while not creating a massive wave of further unemployment, some taxes were raised. The fact is the existing budget cuts were already painful and people have lost their jobs. Do we really want to encourage further economic disruption and job loss?

You might be wondering why our tax system is so inherently unfair. Let's explore the following example. You go to the store. After buying groceries, you buy your usual weekly needs of paper products, personal sundries (soap, deodorant, aspirin, etc. etc.). You get home and realize that you've spent all of your income for that pay period. You are, after all, living paycheck-to-paycheck. You do have a credit card though, and you find that you need a personal computer to keep up with homework - so you charge it at 18 percent interest and pay the Washington sales tax. All of your income, minus unprepared food, has gone for taxable goods and you're waiting until next payday.

Compare this with someone who resembles Bill Gates, computer whiz-kid and billionaire from Microsoft. Mr. Bill puts almost all of his money in tax-free shelters, spends approximately the same amount each week on paper products, personal sundries (soap, deodorant, aspirin, etc. etc.). Bill gets home and still has billions in the bank. It turns out that you and Bill Gates have spent the same dollar amount on taxable goods. Compare that amount of taxes, -for sake of scale we'll say $25.00 - with your total income and then compare that amount of taxes with Bill Gates' income. Who's really paying more proportionately in taxes? Meanwhile, as one of the jet-setting rich, Bill Gates travels a lot. While on a junket to Oregon, he buys big ticket items and has them delivered to his home, thereby avoiding the Washington sales tax. Since Bill is so wealthy and will never spend it all, most of his income is already ex-

(Continued next page)

Major Media Feeding Frenzy: And you Thought those Stories of Government Waste were true.

KING-5, KOMO-4, KIRO-7. All three stations have been on a feeding frenzy trying to out do each other in exposing state government spending waste and fraud. Remember the reports of the two $40,000 fish tanks at the new DNR building? Turns out that both were donated items. And check out the following news piece from the YMCA newsletter:

"Usually, a YMCA program is thrilled to be the focus of regional television and radio broadcasts. This spring, however, the YMCA-operated L&I Employee Fitness Center (EFC) came under fire by reporters seeking to fan the flames of taxpayer revolt. Catherine Mace, Fitness Center Director, did an admirable job of presenting the facts surrounding the operation of the center, but little carried through to the actual coverage. In fact, a number of the visitors drawn to the facility by media coverage have said, "Is this all there is?" They expected a pool, racquet sports, a full-sized gym, spas and sauna. Reporters generally described the EFC as a state funded "health club" without making it clear that the YMCA covers the cost of equipping and operating the facility and individual members - not taxpayers - pay joining fees and monthly dues to cover the costs. In addition, little or no mention was made of the fact that L&I anticipates lower health care costs and absenteeism as a result of making it easier for employees to improve their fitness...."

Initiative 602 a People's Initiative? Guess Again.

Remember those stories of how Initiative 602 was born out of frustration toward the 1993 legislature and the new budget which included modest tax increases to preserve vital services? Turns out the initiative was in the works long before the 1992 elections, when Booth Gardner was still governor and a greedy coalition of home builders and developers were seeking a way to gut environmental regulations. According to the September 21st edition of the *Seattle Times*, the home builders and developers were fed up with growth management regulations, permit requirements, wet land protection provisions and other environmental protections. Their plan? Simple. Cut state revenues severely enough that the legislature will be forced to make painful spending priorities. The gamble: the legislature will fight to protect social services and education and abandon land-use regulations. So much for the people's initiative.

AFSCME Candidate Endorsements

Port of Olympia Commissioner	Aaron Owada
Olympia City Council Position 4	Cora Pinson
Olympia City Council Position 5	Holly Gadbaw
Olympia City Council Position 6	Margaret McPhee
Olympia City Council Position 7	Jeanette Hawkins
Lacey City Council Position 1	Nancy Peterson
Lacey City Council Position 4	Kay Boyd
Tumwater City Mayor	Ralph Osgood
Tumwater City Council Position 5	Tom Best
Tumwater School Board District 4	Elie Halpern
Tumwater School Board District 5	Roxanne Lieb
Olympia School Board District 3	John McGee
Olympia School Board District 5	Jerry Goebel

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(601/602, continued)

empted from Washington taxation. Clearly the rich benefit under our tax system and the poor lose.

If Washington were to eliminate its sales taxation base and go to an income tax system, people like Bill Gates would not get away without paying their fair share. Our tax revenues would be based on income and not on sales confidence so we would be on better footing for maintaining important public services.

We must decide. If the issue is a sense of tax imbalance, we can only address it through tax reform. Unless you are inherently hostile to the notion of public services, voting for Initiatives 601 and 602 will only shoot you and your neighbors in the foot. As I noted at the start of this article, until voters understand the systemic nature of the problem, tax frustration and anger is bound to continue costing us all the very programs we desire and need: public schools, colleges and universities, social services, universal health care, and adequately staffed corrections facilities. Is that a price you're willing to pay?

Vote NO on 601/602!

Tom is past Co-coordinator of TCRC and can be heard on his KAOS radio program, Conversations from the Penguin Cafe.

the committee for Washington's Future

R.J. Reynolds Company, Anheuser-Busch, The Tobacco Institute...what do all of these groups have in common? They are all supporting Initiative 602, the radical tax rollback initiative which will be on the ballot on November 2nd.

Initiative 602 and its equally radical companion, Initiative 601 are short-sighted. They do nothing to clean up waste in government and in fact give MORE, not less power to the legislature. A handful of state legislators can hold legislation hostage because of the super majority requirements in Initiatives 601 and 602.

Let's send a message at the ballot box like people in this state have been doing for decades–let's not be fooled by the tobacco and alcohol lobbyists.

Bust to send a message we need your help. Initiatives 601 and 602 have been receiving months of free publicity on television stations across the state. We need money TODAY to compete with this.

Please write out your check today for $100, $50,, or $25–whatever amount you can afford. Eighty percent of our budget will be spent on television, radio advertising, and direct mail.

Everyday that is wasted is another day of free television advertising for the backers of Initiatives 601 and 602. Help us get the word out today about what these initiatives are really all about.

Send contributions to:

The Committee for Washington's Future 1211 Second Avenue, Seattle, WA 98101.

(Hate-crime, continued)

this level of activity, it appeared likely that the Olympia Council public hearing would be a repeat of the raucous state Legislative hearings on civil rights and the addition of "sexual orientation" to the existing state hate crime law. During the first hearing, opponents exercised their freedom of speech by shouting down state legislators, the state Human Rights Commission Director, who is African American, a Rabbi and many other supporters whom they felt had a lesser right to testify than did they. With this recent memory, the specter of bus loads of religious right activists attending the hearing was ominous.

However, Unity in the Community; Stop Hate Crimes Now!, Japanese American Citizen's League, Hands Off Washington, and other civil rights groups sent out a call for all supporters of civil rights to attend the first public hearing to show visible support for the ordinance, to oppose all hate crimes, and to stand up for civil rights. As a result, there was a large turn out with a diverse slate of speakers, each giving a unique voice to the need for such an ordinance.

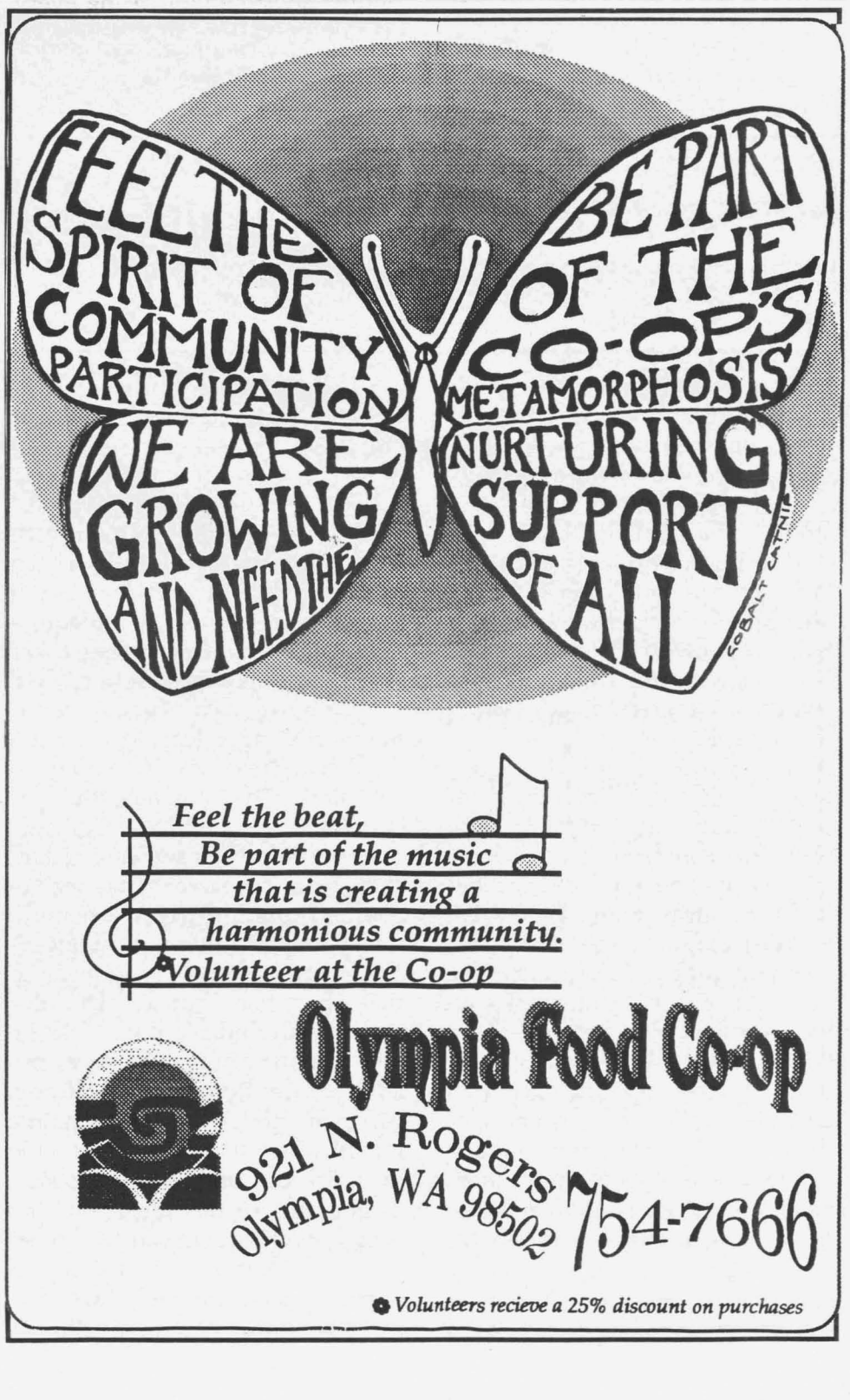
Speakers included Robert Buchanan Sr., the father of the Asian American youth slain by neo-nazis, who shared his intensely personal experience with hate crime. Janice Freibaum, the daughter of Holocaust survivors, talked about how different the course of recent European history would have been if Europeans had risen up against hate crime with such ordinances in the early days of nazism, before the violent extermination of Jews, Gays, Gypsies and other peoples began in earnest. Dorothy Sato-Brooks, president of the local JACL chapter urged passage of the ordinance, stating that our society hasn't changed that much since WWII when she was born in a Japanese relocation camp WWII, spending her earliest years behind barbed wire and armed guards. Brian Locke, of the Commission on Asian American Affairs, shared some of the frightening statistics of the racist violence that targets Asian-Americans, and the fact that there is an overall 54% rise in hate crime in Washington state. Cora Pinson, Olympia City Council candidate, talked about the importance of standing up for *all* people targeted by hate crime, and shared personal stories of threatening phone calls that she has received warning her that no Black woman would ever be mayor of Olympia. Nancy Reid, spokesperson for Hands Off Washington, stated the frightening statistics of anti-bisexual, gay, lesbian, transgender hate crime that accompanied the Oregon Citizen's Alliance campaign. Many others shared political and very personal stories on the dangers of ignoring hatred and bigotry.

On a personal note, I found it significant that the hearing occurred a week before Rosh Hashanah, the Jewish New Year, a time when as a Jew I am reminded to fight against the oppression of all, and to bear in mind that none of us are free until all of us are free. The mobilization of such a diverse coalition of support for the ordinance showed the depth of commitment in our community to defending the civil rights of *all* people. And the fact that the anti-gay activists opposed this ordinance as a means to attack gay rights is indicative of their chilling disregard for *all* civil rights.

This new law will strengthen legal protections against harassment and hate crimes which target people on the basis of race, color, religion, ancestry, national origin, gender, sexual orientation, or mental, physical or sensory handicaps.

The oppressive doctrine of hate that motivates their anti-gay campaign comes from a long tradition in this society. While no two forms of bigotry are exactly alike, a common thread of hatred and violent persecution is evident; gay, lesbian, bisexual and transgender people are targeted viciously by elements of society that would take our jobs, our homes, our children, and perhaps even our lives. This present day doctrine of hate is similar to that which inspired literally thousands of lynchings of African Americans during the Jim Crow era of our nation's history. It is imperative to recognize that this kind of hatred, which we have come to term hate crime, targets not only individuals, but entire groups of people, against whom these hate groups intend to wage a campaign of terror. History has shown what can happen when people don't stand up against bigotry - loss of civil liberties, extreme violence, and at times, the genocide of an entire people.

The passage of this ordinance was an important step, both as a short term response to a specific hate group's threat, and in the long term need to build the coalitions necessary to stand up together in the face of future attacks on civil rights - regardless of who is the target. In the words of Janice Friebaum, the City had a choice in how to face hate-motivated crime. Invoking the image of the Holocaust, she asked how did the City want to be remembered in 60 years? Silent? Complicit? Or righteous in passage of the anti-hate crimes ordinance that was their opportunity taken to break the silence. That night, the City and our community made the right choice - we spoke out against hate crime and in favor of celebrating diversity.



THE STREET KARAOKE PROJECT:

Aural Snake Oil for the Developmentally Distraught

Greg Hohnholt

Part One: Theory

"Ya gotta believe."— TUG McGRAW

There's an incubation period to this fable. A gestation. Near as I can tell, it goes something like this:

I first heard the word "karaoke" about six months after I quit a supermarket job in Jersey to finish my two remaining years of undergraduate work at The Evergreen State College. A sympathetic classmate, J___, noticing my academic xenophobia, had invited me down to The Keg to celebrate another classmate's engagement. Naturally, I declined. I was winding my way through an intellectual purgatory, doing penance for the rock 'n' roll-and-alcohol inertia I had wallowed during my Twenties at Pathmark. Real *Sturm und Drang* type stuff, y'know? Pity mongering. "I had to study", I told him, unable to conceal the envious rancor in my voice.

"It's too bad you couldn't make it", J___ continued, chuckling under his breath. "G__ got plastered and started doing karaoke; man, I'm tellin' ya, he can't sing for shit." He shook his head like a horse trying to shoo a fly away, grinning and snorting.

"Carry-okee? What's that?"

O.K., fast forward. J__'s explanation slumbers within me for 15 months; my brain is too exhausted to input anything not directly related to graduating successfully. It's not until I'm a scant seven weeks away from the pearly gates of B.A. certification when I get to actually *hear* 'carry-okee' in the flesh at the El Sarape. I'm about to bite into a Mexican pizza when a none-too-distant clamor assaults me from the other side of the restaurant. Deep within the bowels of my limbic system, a dusty neuron fires, a synapse sputters: "So this is karaoke", I mutter to myself.

Anticipation aroused, I pace lightly over to the cordoned-off sound chamber/watering hole where the source of my curiosity beckons. Poking my head around the entranceway, I see a pint-sized, leather-jacketed Kelly Girl cautiously intoning a MOR country tune for a scraggly assortment of subdued revelers. Her eyes peeled to a video monitor splaying out lyrics in time with a moving band of colored light, she evokes sadness and embarrassment. I move away, affecting the pose of the highbrow snob. It's a purely academic reaction—"bread and circuses", "mass culture", blah, blah, blah; etc., etc. My instincts say otherwise. Yep, now the truth can be told. Deep down, I want a shot at the karaoke mic like all the other suckers.

Fast forward again. Six weeks later, on the verge of graduating, my third initiation into the karaoke phenomenon breaks my intellectually contrived deadlock. I've just had dinner with the Hóangs, a Vietnamese host family providing lodging for a friend of mine, a Japanese exchange student named Naoya. As we step out into the laughingly narrow strip of blacktop masquerading as a parking lot adjacent to the Woodland Apartments, I marvel at the bittersweet cacophony of Vietnamese karaoke enthusiasts assaulting my ears. Warbling the love-strewn pop hits of their homeland, their other-worldly chorus wafts out beyond the dumpy, shit-brown exterior of their low-income encampment and catapults me into epiphany.

"Naoya, what the hell's going on here? Are they all singing karaoke? Is it really this popular?"

Naoya could only laugh good-naturedly at my astonishment. "All the time, night and day. It never stops."

Naoya was indulging in a bit of figurative hyperbole, but the more I thought about the state of informal musical performance in general, the more likely it seemed that karaoke was a response to the realization that folk singing, karaoke's distant parentage, *had* in fact stopped for the majority of mainstream America. Self-made, spontaneous music had somehow been deemed too risky, too Dionysian. If you weren't an "expert", forget it. Karaoke, with its emphasis on technologically acquired "realism" (i.e. mimesis), had arisen to fill a unnameable emotional void. If we couldn't sing our own songs, at least we could lip synch our sense of loss with the help of some revamped audio/visual equipment. Like the Vietnamese, I was homesick and couldn't return. I felt a kinship with them. I, too, "needed the words" after leaving behind a life I had tried so desperately to amputate. The more inocuous, the better.

Reflecting on this feeling of kinship, I drifted between expansiveness and humility as I drove home in dusky twilight. I thought about every event that had brought me to that apartment house. Decades dropped around my ankles. Maybe that forgotten cultural icon of my adolescence, Rodney Allen Rippy, was right; perhaps it was high time for all of us to "Take life a little easier". Did all of America stop singing unself-consciously out of a need to buckle down and "get somewhere"? Maybe we had all fallen asleep, "disremembered" the importance of simply getting together to make human music because we were all too busy "recovering" from something in isolation. Maybe I wasn't the only one with my head stuck up my ass about "finding myself". It was a pretty safe bet that graduating wasn't going to change much. I wasn't as far from those supermarket aisles as I thought.

It was at this moment that I finally confronted karaoke as a valid cultural phenomenon of history-making proportions.

It was at this moment that I finally confronted karaoke as a valid cultural phenomenon of history-making proportions. The only reason it was *not* making history, as far as I could see, was that in all three of the instances I witnessed, karaoke was being deprived of its rightful place as an expression of *realpolitik*, of folk art. It was either being bastardized as an excuse to buy drinks, exploited as an after dinner amusement, or being unintentionally mismarketed as yet another reason to remain electronically disenfranchised from the public realm. It had to be shorn of its distracting, consumerist technology and brought directly to the people with as little fuss as possible. And it had to rock.

Part Two: The Project

"Style" is the deference that action pays to uncertainty. — WALTER GIBSON

It starts like this.

Michael Rains (bass) and I (guitar) will be stationed along Fourth Ave., posing inconspicuously as street musicians. One prop in the territorial mileau we are temporarily inhabiting distinguishes us from the commonplace —a spiral bound book of song lyrics with a gaily watercolored cover proclaiming....

"Street Karaoke!" (This "prop", however, is too slight to see, and besides, who wants to pause to actually read something while caught up in the momentum of walking? So, in the game show tradition of "The Price is Right", one of Street Karaoke's ideological precursors, I have to pitch people to "come on down".) "It's hip, it's here, it's now, it's Olympia—the one, the only, the original Street Karaoke! Where all the world's a stage, and all the stage's a world; throw away your Prozac and declare your independence from Western rationalism! Street Karaoke!"

The words themselves don't matter; it's the interlocution that conveys the representation, the image. It says "Hey, I'm selling something you want and need, aren't you curious?" No one actually listens to the *content*, anyway; the man or woman on the street wants clearly delineated *surfaces*, the alleviation of uncertainty, instant acknowledgement—anything's better than appearing stupid. Who wants ambiguity?

The words "Street Karaoke" suffice by themselves. It's the surface impression these magic words convey that, sooner or later, pulls someone in to inspect our wares, a song list of several dozen hit songs listed by decade (from the 50's to the 90's). After this threshold is crossed, a liberatory act transcending paltry cause and effect teeters on a precipice between animal fear and human imagination. The passer-by perusing our songbook steps off the Treadmill of reflex aloofness so endemic to the '90's , and casts a vote for everything frail, imperfect, and aleatory about being ordinary. From the time a choice is made and the appropriate page turned to, a continuum lying between triumph and banality centers itself on the aural canvas positioning itself within earshot of the Street Karaoke Project.

photo by Dave Campbell

The choosing creates an unavoidable logistical problem. Michael and I can't play everything, and our prospective customer must trust the democratic aims of the Project enough to resist the temptation of backing down on illusory pretences, of hastily stepping back on to the pathologically individualistic Treadmill of the pseudo-hip and utterly indifferent. After all, the song itself is immaterial, it's just a springboard for dissipating the spirit of gravity infecting everyone grandiose enough to think that the universe actually gives a shit about where they're going and what they intend to do once they get there.

Still, I respect the folks that venture half way out on the Street Karaoke gangplank more than the immediately dismissive. These latter naysayers *think* they understand the political implications of Street Karaoke, but they have consistently betrayed their ignorance by muttering one of the following Top Ten Lame Excuses for Not Singing (yes, these <u>are</u> real):

10. "I can't sing."

9. "I don't know any of these songs." [Trust me, this is impossible.]

8. "If you guys can't play _____(fill in the blank), I'm not gonna do it."

7. "I don't perform for free."

6. "Do you guys know any Christian songs?"

5. "Are you guys going to be here for a while? I just want to go have a couple of drinks, and I'll be right back."

4. "No thank you, I saw the real thing in Japan and you're not even close."

3. "Why are you doing this? You

(Continued next page)

(Karaoke, continued)

guys should start up a band."

2. "I only do my own material."

1. "I can't do it, I just woke up and I just ate a tuna fish sandwich."

For those with the courage to go the distance, however, the glory, power, and benificience of Street Karaoke is revealed. But for those of you who count yourself among the Unbelievers, who think karaoke is a bain and a curse, the pasttime of shameless narcissists as I once did—well, all I can tell you is that Street Karaoke is *greater than the sum of its parts.* It isn't the street, and it isn't karaoke. It's a wonder-revealing symbiosis constantly on the verge of insta-entropy, with its intrinsic tenuousness being the vital ingredient that Makes It Happen. Ennui-ridden disbelief is the Kryptonite that transforms The Project into two dopes playing guitars out of cheap battery-powered amplifiers. If you can't get it, just keep walkin', alright?

For those of you who *did* get it, who made Street Karaoke a reality, Michael and I offer our humble thanks. You are the heros and heroines of the Project, and I acknowledge your participation as rightful co-authors of its success in the mini-journal that follows. (If I've left you out, sorry 'bout that—space was limited).

• On our first night out, with only 25 songs under our belts, the Project gets its first customer. A pink mohawked woman o' color, who had just been fired from Dancing Goats because of her hair, hired the Project to sing "Maggie's Farm" at this oppressive establishment's front door. I alter the lyrics a bit for appropriateness, and a good-sized crowd gathers as our new friend smiles with delight. Keeping the spirit of protest rolling, another karaokiast requests "We Gotta Get Outta This Place". As eight or nine former strangers belt out the chorus with gusto, a Dancing Goats employee is forced to ask us to move along. ONLY AFTER WE FINISH, BUSTER! Street Karaoke lives!

• Later that night, on the more subdued corner of 5th and Washington, a fun-loving Boomer couple requests Buddy Holly. Michael and I are treated to a real "vegas" interpretation of "Not Fade Away", replete with spirited dancing and gloriously off-key verse-trading. (Somewhere, Our Man from Lubbock was smiling contentedly, lemme tell you.) As they walk off arm in arm enveloped in an aura of peaceful rapture, I realize that Street Karaoke's potential as an organic anti-depressant must be made public.

• Two weeks and many song additions later (we're now up to 35 or so), Kerry, a part time hostess for the Street Karaoke Project, makes her debut. It isn't long before she convinces a lanky faith healer on his way to a revival into doing "Joy to the World", a song added to the Project's repotoire by request. Kerry and the Preacher make a great duo, as another crowd, 10-12 strong, spontaneously gathers in front of the Dancing Goats to bellow out the chorus. Who needs a laying on of hands when you've got Street Karaoke?

• Out by Fifth and Washington, retreating from the dormancy of 4th Ave., Micheal, Kerry and I encounter a group of young skateboard enthusiasts. An assertive, aspiring thrasher requests AC/DC's "You Shook Me All Night Long", and does a hilariously accurate Bon Scott imitation. As three girls frug on top of a planter in the orangey glow emanating from a bank's floodlights, our temporary territory is transformed into a street set version of "Ready, Steady, Go!". For an encore, this Hall of Fame karaokist follows up his debut with the Sex Pistol's "Anarchy in the U.K." It's a sloppy, noisy mess, but needless to say, joyously FUN. Isn't is good to know that you don't have to "get pissed, destroy" with Street Karaoke?

• As August winds down, interest is dwindling. With the fading novelty of the Project tempting potential Olympian karaokiasts to stay wedded to the Treadmill, Michael suggests we take The Project on the road. Intrepid Kerry, our hostess and the unofficial Vanna White of rock 'n' roll, joins us on a one day "World Tour" of Seattle. Despite nagging equipment problems, its a day of star-studded talent and fiesta-producing daytime karaoke! For example: (a) One cheerfully participatory African American requests that old disco classic, "Le Freak". The crowd of the Big City is hard pressed to be impressed, so, undaunted, he calls out for Steely Dan's "Reeling in the Years" without missing a beat. This turns out to produce a classic Street Karaoke moment: during the solo section, he starts a conga line on the sidewalk, while his amazed son stares stupefied. (b) An hour or so later, a long blonde-haired David Lee Roth type consents to do an off-the-cuff version of Queen's "I'm in Love With My Car". It's karaoke/opera time, as the lusty, full-throated semi-pro refuses our skimpy microphone and projects this paean to his beloved auto with arms (and heart) outstretched. An appreciative listener passing by hands our Aryan friend an orchid with a silent smile. After this bombast, we're practically compelled to close up shop.

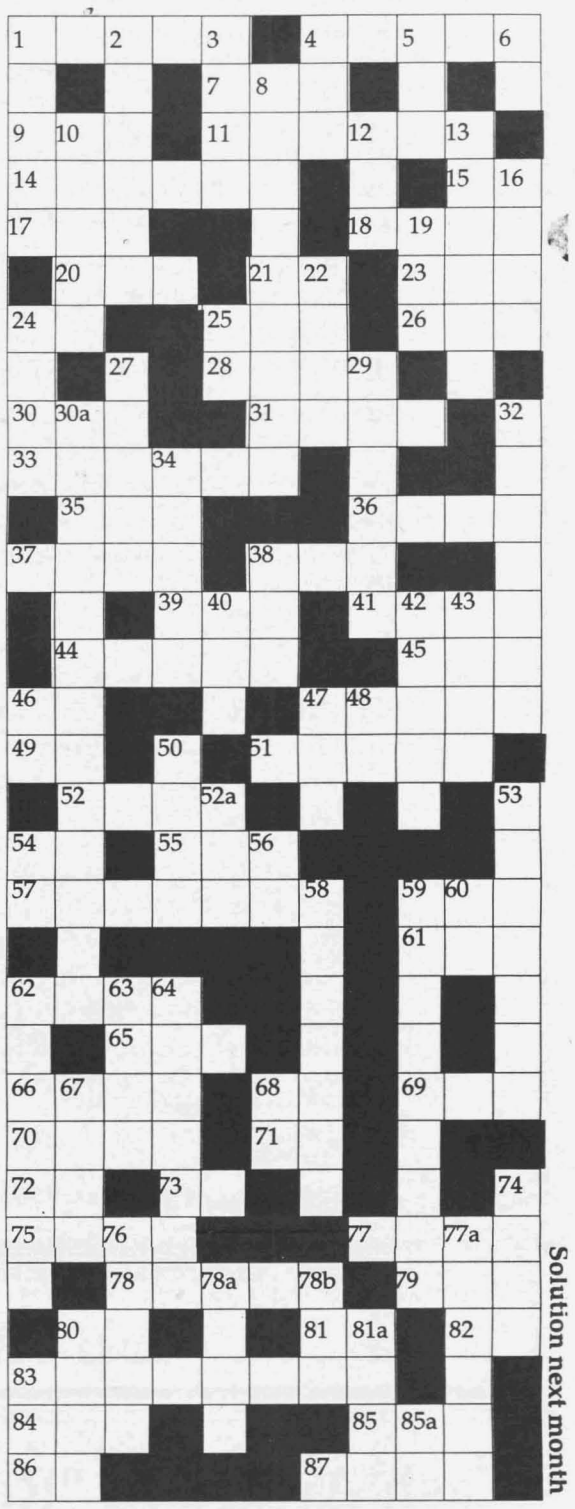
Epilogue: Why Street Karaoke?

(A bit from my August 8th journal entry, when I thinking of giving up:)

"I wanted to try out an idea I had. I wanted to bring people together, I wanted to be a catalyst for generating community feeling by doing an activity I loved. To me, *this is the endpoint of all work* . This is what it should do. We should all be able to bring parts of our hearts and minds out into the open, risk a little vunerability, and then integrate the deepest, most unfathomable parts of our being with others. *In public.* People have to see each other, have to talk about one another's work, we need more feedback, more trust, more reverence, more caring. This goddamn atomization and competition that our society foists on us has got to be DUMPED. It's killing us all and making us fight one another."

Amen. So go start up your own Project, O.K.?

Funky WIP Crossword Puzzle



Across

1. Songstress Ste. Marie
4. Baseball star
7. Actress Thurman
9. _____ v. Wade
11. Comedienne Moms
14. PLO Chairman
15. Alamein, Libya
17. Balkan island
18. _____ Bend, Ariz.
20. No, in Japan
21. "____ Ed"
23. German town
24. " ___ Like Flint"
25. Los Angeles politico
26. MacArthur's pipes, for example
28. One's bum, in Britain
30. " ____-kosh, Begosh!"
31. Scandinavian capital
33. NAACP executive director
35. Man's name
36. Daredevil Knievel
37. Vehicle
38. "____ Gang"
39. Office of Strategic Services
41. Starfleet officer
44. Greek island
45. I am, in Latin
46. Anti-aircraft
47. Satan's stock in trade
49. Kansass, for short
51. Freedom, in Kenya
52. CENTCOM boss
54. Television
55. Norse goddess
57. Actress Nichelle
59. Restrain
61. Boxing champion
62. Level
65. Pet food
66. To be, in France
68. American League
69. Ruckus
70. A Huxtable
71. Drill instructor
72. Hand, in Japan
73. Mr. Bundy
75. Enough, poetically
77. The first man?
78. Carp
79. American Medical Association
80. Intercity Transit
81. Same as 72 Across
82. Not off
83. "Buck and the ___"
84. Title
85. Space storm
86. "____ There In Truth No Beauty?"
87. Ripley's daughter

Down

1. Israeli Defense Force chief of staff
2 " _____ Friday"
3. Desert town
4. Entertainer Calloway
5. Grain
6. " ___, the People..."
8. Mexican city
10. Utah's Senator Hatch
12. Wrench
13. "The _____ Rose" of Texass
16. Delicacy
19. International Ushers Coalition
22. H.____ Perot
24. Camaro model
25. Washington
27. Men and women do this
29. Surgeon General
30a. Powell's successor
32. Chairman, House Armed Services Committee
38. Oregon State University
40. San Francisco St. Bakery
42. Islamic misdemeanor
43. Songstress
46. -47 assault rifle
47. _____ Na Na
48. Where, in France
50. A man in black
53a. de Janiero
53. West Bank city
54. Tennessee
56. Florida
58. East African nation
59. Ferocious fish
60. Same as 73 Across
62. Senior CIA official
63. Ireland
64. Actress ____ Chong (2 wds)
67. "Came Bronson"
68. Anno Domini
74. Persian Gulf' state
76. Appliance brand
77a. Total
78a. Unit of measure
78b. Summer, in France
80. Eye component
81a. Great Lake
83. Pounds, per square inch
85a. Exclamation of pain

Solution next month

As in a winter of childhood

As in a winter of childhood:
nighttime distances vast, the room enormous,
ceiling dark and walls too far away
from the broad expanse of bed,
shivering with the echo of a heartbeat,
and the rustling of your own sheets
frays the nerves:

light bends around the outdoor cafe;
dusk chases the shadows,
if not the shadow as people walk by:
an elderly man in a fine suit and hat,
two beautiful women with a baby
wearing earrings,
a man balancing a sack on his head.

But distancing as in a childhood dream,
the people the buildings the cafe the street,
the dusk the passing bus recede,
behind the conspicuous solitude unreal
as the length, the space, the interval,
the rock between us.

With you so far away
on a day like this it seems
I've watched you walk this street
up to meet me all too often,
know too well you cannot meet me now,
not to pretend that you will.

Friends pass by, call my name,
break against the wave of the mood:
but the echoes return caparisons;
comparisons vary with degree of replacement;
replacement only a filling of space,
rustling the sheets of memory.

Among the ragged circles
time traces around the heart,
your voice returns to me
smiling its goodnight:
frays the cord that binds the child within,
as time comprises only a release.

Michael McNeilley
(Published in *stet magazine*, Boston, MA, 1993).

A Woman In China Wails

I wake up each morning
to muffled sobs,
A woman in China
wailing at the base of my skull.
She spins
cobwebs threads,
intertwining the folds of my
cerebrum
into the point of
interception
between
strength and submission.
Her endurance
pounds behind my forehead
to remind me
of her will.
A silence we share
of necessity,
custom,
and power.
A tradition of power
blinding Western thought.
My woman hobbles through my brain,
on the crippled knobs
of her bound feet,
bending as I do,
our backs stiff
with the burden of dual culture.
But in the knowing
of her gaze
emitted through my eyes.
I sense
the wisdom
of her calloused hands,
painted to my fingertips.
And the unspoken certainty
of her formlessness,
the dark sobbing,
constricting my heart
into a diamond
of love,
hatred,
and strength.

by D. Maia Huang

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"Many faint with toil that few may know the cares and woe of sloth." Shelley, *The Queen of Mab*

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  Volume and issue numbers
- can use: black and white images and/or text
  Screened and Halftoned images and/or text

The design should aesthetically reflect the multicultural and diverse mission of *Works In Progress* and the Thurston County Rainbow Coalition.

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

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Call Pat at 705-2726 for more information.
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WIP Article submission deadline is Wednesday
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Wednesday Oct. 20
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